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JOHN BULKLEY PERRY.

It is manifestly the special function of the Christian preacher to unfold the doctrines concerning the nature and character of God. The atheistic and pantheistic tendencies of the times demand that he shall make known God in creation; while the yearnings of the human soul call for the doctrine of God in Redemption. To apprehend these points, in which all the great questions of theology are involved, two books for instruction are given, — Nature, and the Revealed Word. The Scriptures may well be termed the great History of Redemption. They are the unfolding of the genealogy, the antecedents, the coming, and the great work of Christ. The genealogies of Matthew and Luke may be said to cover one great aim of the Old Testament. We understand from these why the book of Ruth has been given; why Rahab, the harlot, occupies her place in the sacred story; why the lives of prophets, judges, and kings are written with such precision. They are the family record, — the lineage of Christ, the Son of Joseph, traced back to "Adam who was the son of God." They begin with the assumption of the Divine existence.

Pantheists, atheists, and deists, as a matter of course, reject the inspired teachings. The preacher of the word certainly should be able to refute their objections; and there is no better lesson-book outside the Bible, than the earth covered

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15

with the tracings of God's finger. The preacher should be thoroughly acquainted with the word of God, and also a student of his works. The one book is naturally interpreted by the other, — yet what do we see! As a rule, these studies have not been followed out in harmony. Scientists have studied the works of God, and theologians the word of God. There have been Christian scientists, and there have been sceptical scientists; and when some theory like that of Darwin has sprung into being, the attitude of the church has been one of passivity, saying, "Let the scientists fight it out and settle it." We must confess the clergy were a long time silent after Darwin spoke; and the first responses were, "If this theory is the true one, we have only to change our interpretation of the Scriptures." We have learned that the Bible does not pretend to teach science or philosophy, geography or an universal history. In view of so many and varied attacks on the Bible, would it not, to say the least, be more manly for the preacher of God's word to become in a special manner a student of his works? Ought not the Christian preacher to act in the progressive movements of scientific research, rather than be found on the defensive? — found wanting at the very time when a word might keep back a flood of error!

But how shall this defect be overcome? Must not the remedy be applied to our system of theological instruction? We have professors to expound the doctrines of the inspired word; why may we not, in addition, have professors who shall make known the latest and accumulated results arrived at by scientific investigators, so that each student shall be a theologian in the broadest sense, — *a student of the word and works of God.*

But one theological school has met this demand. We would not forget that at Yale and Princeton there are more or less scientific lectures given, in connection with the respective colleges; yet the fact remains, the only endowed professorship of science in our theological schools is that of Oberlin. One person only has occupied that chair. We refer to Professor Perry, the subject of this sketch. We look upon him as a scientist and preacher.

John Bulkley Perry was born in Richmond, Berkshire County, Mass., December 12, 1825. He was the eldest son of Daniel, and grandson of the Rev. David Perry, who was pastor of the church in the same town about fifty years. His mother was Catharine, youngest daughter of William Aylesworth, of Canaan, Columbia County, N. Y. Both families are of English descent.

When the subject of our sketch was six years of age, his father removed with his family to Burlington, Vt., which place became thenceforth his home. He fitted for college in the old Burlington Academy. In 1843 he entered the University of Vermont, from which institution he was graduated in 1847. In September of the same year, after the indulgence of a Christian hope long cherished, he united with the First Congregational Church in Burlington. He soon after visited the Southern States on account of ill health, brought on by hard study and the severity of the climate. He remained in that section of the country some three years, teaching ten months in Garlandville, Miss., but devoting the time especially to the improvement of his education. He entered Andover Theological Seminary in 1850. In April, 1853, he received approbation to preach from the Andover Association, and was graduated the following September. He continued to reside there for some months, preaching as opportunity offered, and engaging in further studies as a resident licentiate. In 1854 he became the stated supply of the First Presbyterian Church, Sandlake, N. Y., remaining there some seven months, but declining the call of the church to become their pastor. He then spent a few months as stated supply in Hinesburg, Vt. Having given up a long contemplated visit to Europe, he decided to accept a call from the Congregational Church in Swanton, Vt. He was ordained and installed December 12, 1855, as pastor of the First Congregational Church in that place, over which church he remained eleven years. During the latter part of the great conflict, he spent some time in the army; first as a delegate in the service of the Christian Commission, and afterwards as chaplain of the 20th Vermont Regiment. He was present at the taking of Petersburg, and also at the surrender of General Lee at Appomattox. At the close of a successful pastorate in

Swanton, he supplied the church in Wilmington, Vt., for one year, but declined the call to their pastorate extended by the church.

In June of 1867, having a desire to continue his studies, he came to Boston, occupying different pulpits until the next autumn. Towards the close of the year 1867, he received, through Prof. Agassiz, an invitation to a position in the Museum of Comparative Zoölogy at Harvard College, Cambridge, of which he is the director. Having accepted the invitation, he took charge, under Prof. Agassiz, of the department of paleontology. During the year 1871, he accepted his appointment as Professor of Science and Theology in Oberlin College, Ohio, devoting five months to the duties of his professorship, still holding his position with Prof. Agassiz, and giving the rest of the year to the duties growing out of his connection with the Museum.

Mr. Perry was joined in marriage to Lucretia Leavenworth Willson (only daughter of Hon. Francis and of Mrs. R. L. Willson), of Hinesburg, Vt., March 5, 1856. Mrs. Perry died March 28, 1857, leaving a then infant son, who is yet living, — Francis Willson Perry.

He married as his second wife, Mrs. Sophia Harmon Wright, at South Bend, Ind., May 27, 1867. This wife, the daughter of the late Dr. Ezekiel and of Mrs. Sophia Smith Harmon, of Clarkson, N. Y., survives him.

These brief historical data can be closed with no better words than those lately penned by himself in his diary.

"The foregoing meagre summary indicates that I have lived a very quiet, uneventful life, as that of a student, be it of nature or of books, usually is. What I have aimed at has been a simple, faithful discharge of duty, wherever I have happened to be. The little I have done has been in a silent, unobtrusive way, and without ostentation. Thus, as I fain would believe, seeds of truth have been sown in many hearts, and gentle influences constantly infused into the lives of those in whose society I have moved, which, as we may well trust, have been silently working as good elements for the elevation of my fellows, and so to the glory of God."

From his youth one strong purpose marked his every endeavor. Page after page of his diary and his letters to friends reveals this fact. Whatever he undertook he did well.



He worked well, and in what little time he gave to relaxation, he played well. He was, in college, alike champion of the ball-ground and of the subtler metaphysics. In reality, he exercised with vigor that he might study the more; and, as might be expected with such a propensity, he robbed the play-ground that he might be at his work, and he never outgrew this habit.

His great reticence led him to remain much by himself. "Many persons," writes a classmate and life-long friend,<sup>1</sup> "associated with him in the same class in college and seminary, and in ministerial life, rather *knew of him* than knew him, and hence judged him to be very different from what he really was. His way of looking at many subjects was peculiar, and his views and feelings were sometimes not only misunderstood, but construed as he never intended they should be, and so as to represent him to be a very different man from what he really was."

But beneath all this reticence beat a warm, genial heart, proving him then, as ever since, a friend wherever friendship was needed.

The vigor of his youth and the impulses of his soul, as well as his favorite studies, declared him to be actuated by an unflinching devotion to the one purpose of serving God.

From his diary, written during his stay in the South, when twenty-two years of age, we take these words:—

"The oftener I think of it, the more important does it seem to me to devote my whole energies, small as they are, to the accomplishment of that great end. And yet I reflect so seldom, or else am drawn away so much by my earthly nature, that I am constantly losing sight of what I am led to believe to be the true, and the only end, of my being,—to glorify God, and to prepare to enjoy Him for evermore in Heaven."

Upon the closing day of his college life, August 4, 1847, he wrote:—

"I have got a great work to do before I shall feel prepared to perform my part in life. Have I not been very slack in my duty, and thoughtless in respect to my own eternal welfare, and that of others? I have worked hard, but not so hard as I should have done. O that I may live the rest of my life with more particular reference to the great end of my being!"

<sup>1</sup> The Rev. Clark E. Ferrin, of Hinesburg, Vt.

Upon his twenty-third birthday he made this record :—

"My past life seems but a dream, it has fled so rapidly. So much of my stay upon earth is gone, and how little have I accomplished! Am I living as I ought? Ought I not to be more fixed in purpose? Ought I not, during the coming year, to strive with more determined aims? Shall I not seek to live more for Christ and less for self?"

Such was the early purpose of the young student. The Rev. Mr. Ferrin says of his collegiate life: "He was known as a very sedate and studious man, with very little that was boyish about him. His standing, as a scholar, was good, and his deportment always correct. His more intimate associates were the Christian men of the college."

His tendencies were towards metaphysics, which branch of study doubtless had much to do in forming his style of thought and language, as more fully developed afterwards. During the last two years of his college course, he was especially interested in the subject of geology.

But a thousand men may have a purpose, while only one of the number can carry it out. System is required. One may be ambitious, yet never realize his desires. Mr. Perry systematically pursued his purpose. As an example of his method we may find in his diary the plan to which he adhered the year after leaving college, while at the South :—

From five to five three quarters A. M., study of Scripture, reflection, and devotion.

From five three quarters to six and a half A. M., German.

From eight to ten A. M., Natural Sciences.

From ten to ten and a half A. M., French.

From ten and a half to eleven and a half A. M., Greek.

From eleven and a half A. M. to twelve M., Latin.

From two to three P. M., History, Politics, etc.

From three to four P. M., English poetry.

From four to five P. M., German.

From five to six P. M., Philosophy.

From nine to nine and a half P. M., Bible, devotions, etc.

A system, thorough as the above, he carried out through life, in everything which he undertook. It is also to be noticed that he never began or ended the day's duties except with

devotions. As expressed in his diary, he habituated himself to write out some of his thoughts in each department of study. But he says :—

“My devotional exercises are those I would least neglect. They put me in a happy tone of mind for other inquiries. But it is not on grounds of expediency alone that I would devote a portion of time to his worship. I would hope that I am influenced, though it be in a small degree, by love. I would hope that I do it for the purpose of honoring and glorifying Him not in hope of a reward.”

No sooner had he penned the above comments (among others) upon his plan for the day, than he cast his thoughts upon the future. In that diary, written in his twenty-fourth year, he says : “I do not wish to enter upon the practice of any profession until I am about thirty years old.” It is certainly a fact of note that he was ordained and installed for his great work upon his thirtieth birthday. He says, “If I should live thus long, I would spend the time until then in preparing myself for the full performance of the duties of life.” This he did. “I would then devote myself entirely to the good of my fellows for fifteen or twenty years ; and then . . . I would withdraw from the public, and endeavor to become better prepared for death. Of course one should be prepared for death at all times, yet it seems peculiarly fitting to spend the close of one's life in closer communion with one's Maker.” No heavenly messenger, perhaps, dictated the lines, but there is another strange coincidence. Fifteen or twenty years of active work. Call the balance of the two numbers seventeen ! and he fulfilled that wish. He died with the harness on. He might possibly have spent his last days in a closer communion, but when the call came he was ready. The wish he expressed in his twenty-fourth year was fulfilled almost to the letter.

We have spoken of his system in carrying out his purpose ; now what was this great idea ? We pass back again to his diary written on his twenty-third birthday. He writes :—

“If my life is spared, I trust I may some day be able to reconcile the sciences with each other, and especially with religion. I am beginning to look upon that as the great work of my life. It is more than has yet been fairly accomplished, so far as I know, and more than I can hope to do satisfactorily. I would direct all my efforts to the unfolding of my own

powers, so as to be able to understand the Scriptures, and be able to justify the ways of God to man. I have for a long time felt in this way; and O! that I may have strength to accomplish it, if it will tend at all to the advancement of the Redeemer's kingdom."

Theology and science; the Scriptures and nature; the inspired revelation and the direct work of God! The two can never conflict; yet it must be confessed theologians were once afraid of scientists! and scientists were bitter in return. Eminent Christians have been eminent scientists, but in the grand harmony of religion and science few have been interested. Newton and Hugh Miller, types of a large class, looked deeply into the truths of nature, but it remained for others to unfold the relations existing between the facts of science and those given in the written word. In such a work Prof. Perry bore a prominent part. With a faith undaunted he took up the problem. He held most tenaciously to the Scriptures, and all the great Evangelical doctrines. It may also be as truly said, he honored the works of God, inasmuch as they revealed to him the excellences of the Divine nature. As a friend<sup>1</sup> says, "If he exalted the works, putting them and the word of God nearer side by side than other men had done, it was because he had studied the works more than other men, thought upon them more, and saw more of God in them. He believed that the two, as revelations of God and from God, supplemented each the other, never opposed or denied each other. He hesitated to interpret nature so that it would seem to deny what he believed was taught in the Bible. So, too, he hesitated to interpret the Bible so that it would deny what he believed to be taught in nature. This position certainly made Mr. Perry a devout student of the *word of God*, and not only an enthusiastic but also a devout student of the *works of God*."

This idea of his youth he carried out. All through his ministry he recreated where he might find the most of nature. The first place of his ministry, Swanton, Vt., was washed by the waters of Lake Champlain. Always faithful to his people, he yet found time to explore most fully the geologic formations of the region.

In the year 1860, the celebrated geologist, Prof. Jules Mar-

<sup>1</sup> Rev. Mr. Ferrin.

cou, came over to this country from Zurich, Switzerland. Soon after his arrival he received a letter from Mr. Berrand, of Prague, Austria, requesting him to inquire concerning the geologic formation of Vermont; for, said Mr. Berrand, the State report is not accurate. The report had said that the eastern and western shores of Lake Champlain were composed of the same strata. The views of Mr. Berrand agreed with those of the late Dr. Emmons, of New York, namely, that the rocks upon the eastern side of the lake are Taconic, while those of the western shore are Silurian.

While engaged in his researches in the town of Georgia, Vt., Prof. Marcou was met by a farmer, who suggested that the Rev. Mr. Perry, of Swanton, some ten miles distant, was well acquainted with the strata of the whole region. No further introduction was needed. Prof. Marcou at once sought his acquaintance, and was agreeably surprised to find him fully settled upon the same theory as that of Mr. Berrand. No amount of persuasion could turn the inflexible parson from the idea, although at that time he stood almost alone in his belief, no geologist in this country supporting him. The admiration of Prof. Marcou (now a resident of Cambridge) was enlisted because of such original and fearless research, and this friendship, so strongly cemented by a common taste, was perhaps the great turning-point in Mr. Perry's future. His was then a comparatively common knowledge, yet, by arduous exertions, in five years he was fitted to take the highest position in the country as a paleontologist.

In addition to his duties as pastor, he assumed the superintendence of the town schools. It was no uncommon occurrence for him to examine a class in reading or grammar, while the handle of his hammer protruded from the satchel suspended at his side. A few in the parish thought their pastor should be engaged in something better than "cracking rocks"; but he kept on "cracking," and they filled up the chinks of their walls with the pieces he had thrown aside. He was building something better, even, than stone-walls. He traversed every meadow and field and forest. He was, in this manner, working out the great purpose of his youth and riper manhood, and time has justified his course.

He exemplified his idea; he was both preacher and scientist; and it is difficult to speak of him in either distinct capacity. His mind was truly metaphysical. He was subtle in argument, but clear and decisive in stating his points. He never spared an opponent of what he termed the truth. He never spoke as a partisan defender, even on religious themes, but always as a defender of what he believed to be the truth. He elaborated every point, allowing no hearer to take anything for granted, and hardly allowing him to receive an unexplained suggestion. This may have been regarded as his chief fault. Some might have said he explained too much. But this characteristic, if a fault in his preaching, was a crowning excellence in his demonstrations of science.

Men have thought more in theology than in science; hence, while the preacher, as a teacher of religion, is to address his congregation as learners, there are yet certain ideas they have thought out, which he need not explain. But where a thousand are somewhat conversant with theology, not more than one has investigated the laws of nature; therefore, from the very structure of his mind, and from his conviction of the needs of his audiences, he was more brilliant in the discussions of science than of theology.

During all his ministry he gave occasional lectures on his favorite themes. These were repeated in neighboring towns, as Brattleboro' and Bennington, Vermont; North Adams, Mass.; and, later, in Mount Vernon Church, Boston. His lectures in Wilmington, during his residence there, created such an enthusiasm as is seldom seen; while, at the same time, both church and Sabbath-school grew rapidly. Through his labors, seconded by those of an efficient superintendent, the Sabbath-school increased in numbers from forty to two hundred and fifty in one year's time.

In the "Congregational Quarterly" of April, 1870, Mr. Perry discussed "Sundry Objections to Geology" with the hand and brain of a master. In a foot-note he suggested a want greatly felt in our theological seminaries, viz. A distinct department having for its aim the relation of the sciences to the Bible. So pervaded with piety and rich with learning was the whole article, and so manifest was the suggested demand, that, in a few months,

in answer to repeated solicitations, he was duly appointed a professor of such a department, in Oberlin Theological Seminary. At last the dream of his youth was fulfilled; and at his death he stood alone in a sphere destined to widen with the years.

So clear was his conception of his duties at the Museum, in Cambridge, that Prof. Agassiz says he should have regarded it an intrusion, had he asked him what his labors were. Five years only he had labored there; but so long as the museum stands, so long will his work be carried on as himself had planned it. He had classified the fossils of the ancient geologic formations; and had nearly completed a classification of the fossils of the Tertiary period. He had published several important treatises in pamphlet form, besides contributing a large number of articles to various magazines and papers.

Various suggestions have been made, relative to the preservation of his writings in some permanent form. As an incentive to such a result, Prof. Agassiz has given the following order in which his collected writings should be arranged.

1. Theological Geology.
2. Tertiaries.
3. The Lake Champlain Series.
4. Massachusetts Geology.
5. Glacial Phenomena.
6. Paleozoic Corals.
7. Foliated Rocks.
8. Change of Level of Continents.

Whether or not such a disposition of his writings shall ever be made, the above table gives us an insight into what have been his active labors.

Reference has already been made to the brief season Mr. Perry spent in Boston, at the close of his last pastorate. In December of 1867, the eighteenth day, a company of naturalists, familiarly known as the "Boston Society of Natural History," were convened at their rooms. Among the number was Prof. Agassiz. A stranger to him, and to the large majority, read a paper, entitled "Queries on the Red Sandstone of Vermont." As the reader advanced in his theory, Prof. Agassiz inquired his name. It was the Rev. Mr. Perry of Vermont. At the close of the article the Professor arose, and spoke of his interest both in the theme and the essayist. He said he had, from



time to time, heard geologists discuss this same topic, "but now," said he, "I know who furnished them with the materials which they used." At the close of the proceedings he invited Mr. Perry to come to the museum at a certain date; and then and there offered him the place, which he, having accepted, held until his death. The mutual interest of the two in the studies of science was only equalled by their mutual friendship.

"The only fault I have ever seen in him," says the great naturalist, "was his propensity to overwork. I sent him South thinking the excursion would give him recreation, but he worked the more; and when his call came to accept a professorship in Oberlin, I said, Go! it will be a means of rest. But the recreation brought only a larger amount of labor."

The resolutions passed by the Oberlin Faculty, and the letters of President Fairchild and Professor Mead, disclose his great success there. Professor Mead says:—

"Professor Perry was very successful in exciting in the students a deep interest in the study of the natural sciences. His lectures were acknowledged by all to be very able; and his own enthusiasm for his favorite department produced its natural effect in stirring up a like enthusiasm in his pupils. The best opportunity which he had to show his scientific attainments was at the Theological Institute at the close of the summer term. He had been invited to discuss the subject of Darwinianism. A large audience of clergymen and others had gathered, from interest both in the subject and in the speaker. For more than an hour and a half he held the undivided attention of his audience to a carefully stated presentation of the whole matter, in which he so thoroughly grasped and handled the subject as to elicit from all expressions of the greatest satisfaction. Rev. Dr. Gulliver, President of Knox College, was our guest, and on returning home remarked, 'That was a wonderful discussion of the subject.'"

Says the same authority, "Professor Perry was more than a scientific man,—he was one of the most earnest of Christians. It was a matter of common remark that science to him was religion itself. All nature was bathed in the light of Divine love, and he had none of the difficulties which so many scientific men have, of looking through nature up to nature's God. Rather, he did not need to look through nature; God in

Christ was present to his thoughts in nature. He walked with God." Thus from every source we gather the same fact, — he was carrying out the one great purpose of his youth, a purpose which developed with his advancing years.

But his was not a narrow mind. While in the seminary at Andover, under the encouragement of the late Prof. Bela B. Edwards, he studied several Semitic languages, and such was his proficiency, in the venerated professor's estimation, that for a time he continued his studies in this direction with a view to a professorship in Hebrew or Oriental literature. Soon, however, he gave up the idea, and bent every endeavor to his preparation for his chosen work, the ministry. He was conversant with twelve languages. "I have hardly known which to admire most," says Prof. Agassiz, "his thorough understanding of his profession, or his broad culture. He seemed at home in every department of literature."

He was a sharp critic. He knew no compromise. Faults of style and of grammar were subjected to a stern exposure. He had little pity when the writer upon any subject had been led into any misstatement of the truth, as he regarded it. It made no difference who composed the treatise. He assumed that the author had written for the sake of the truth; therefore, when it was misrepresented the fact should be known. Sometimes men were chafed by his criticisms, but they knew not the man. It was their work he guaged, not themselves. He spoke ill of no man.

"There are four things," writes another, "which impressed me the more, the more I knew him; these were, his sincere goodness, his intellectual ability and culture, his great devotion to the cause of science and religion, and his remarkable modesty." The above seems to us a clear analysis of his character.

His five last months of labor were spent in Oberlin. At the close of his duties there he visited Dubuque, Iowa. With a little party he explored a cave near that city, a place of interest. He entered it at six o'clock Saturday evening, intending to spend but four hours in inspection. Advancing, when any other position became impossible, upon his hands and knees, he found new specimens of a Father's handiwork. The little company came forth at two o'clock Sunday morning, but not

<sup>1</sup> Rev. Walter Forsyth, Inglewood, Ill.

until the work of death was begun within him. He preached twice that day in Dubuque. The lamp was burning brightly. Notwithstanding his weakness, from over-exertion, and the incipient illness resulting from that visit to the cave, he continued his explorations another week, when the Sabbath found him at Humboldt College, Springvale, Iowa. Twice he preached before the College that day, his theme, "God in Creation." The lamp burned as brightly as ever; yet when he laid aside his "brief" that night, his work as a preacher was done. The next Sabbath he was at his home in Cambridge,—home again, only to die. The fever, typhoid, which had been upon him for several days, had become more violent. The light of the lamp began to flicker. In his sickness, as in health, the great purpose of his life was manifest. He was preacher and scientist still. He would examine specimens, then lay them one side, and the next moment was in the place of prayer. He urged strongly and clearly the claims of the Bible and the claims of Christ. He was persuading some doubter to come to his Saviour. He was living his life over again.

Having once rested for a season, his face was suddenly lighted with joy, as he exclaimed, "Enchantingly! Entrancingly!" Struck by the expression of his face no less than by the spoken words, Mrs. Perry asked, "What is so beautiful?" when he replied, "O! all about us." He said afterwards to a kind watcher, "You cannot help me; the physician cannot; but Christ can." In reply to the question, "Is Christ very near you?" he said, "Most certainly." Upon the evening before he died, he said to his wife and his brother, "Stand up! stand up!" They raised him in the bed, when, with hands extended, he slowly and reverently pronounced the benediction. These were his last spoken words. May that benediction rest upon all who knew him! Upon a cloudless morning, October 3, 1872, he sweetly fell asleep. The lamp had ceased to burn.

He was a faithful minister; he was an honored scientist; but he will always be remembered as an expounder of the relations between the two,—an interpreter of the word and works of God.

DAVID O. MEARS.

*Cambridge, Mass.*

A BELIEF IN THE ENDLESS PUNISHMENT OF THE  
WICKED AN ESSENTIAL PREREQUISITE TO THE  
ORDINATION OF A MINISTER.<sup>1</sup>

PRELIMINARY to the consideration of the main subject, let it be observed, —

1. That we are concerned only with the case of a man seeking ordination as a so-called Orthodox Congregational minister. Of course, the belief in question would prevent ordination in those denominations known as unevangelical; and in those known as evangelical, other than our own, while the same principles may apply, the specific conditions and customs respecting the essentials of ordination are different. In most of these, the rules and symbols are such that the question is not an open one. It is not among Congregationalists, if we look merely at denominational precedent and consistency. And yet, in the view of a representative Congregationalist, — whose creed may be said to be summed up in the maxim, "Prove all things, hold fast that which is good," and who perpetually subordinates the definition of forms to the establishment of truth, — almost any question, even that respecting the existence of any such thing as Congregationalism, may be an open one. Hence the Congregational propriety of discussing this question, since Congregationalism claims no support except from the truth, and, like the solar system, maintains its stability by its motion.

2. We are concerned at present only with the case of ministerial ordination, and not with the case of personal salvation. That this belief is directly essential to salvation, will be maintained by few, if any; and yet we can by no means say that it is not instrumentally necessary for salvation. A man instructed in the Christian system, may at last be led by his belief in this doctrine, and by this alone, to such seriousness as shall ensure his repentance. Indeed, it is not unreasonable to doubt whether any souls can have such a conception of sal-

<sup>1</sup> An Essay read at the meeting of the Alumni of Andover Seminary, June 26th, 1872, upon a topic chosen by the Committee of Arrangements.

vation, without at least an unconscious acceptance of this doctrine as is able to rouse them to earnest search.<sup>1</sup>

3. We are not now concerned with the case of individual church membership. The church is not, primarily, a fraternity of teachers, but of learners. As she properly admits to her fold, though not to voting or office-bearing, many whose minds are immature, and who have very faint and even false conceptions of doctrine, provided they give evidence of regeneration; so it is right for her to admit one whose mind is in doubt on this doctrine, or who, from some peculiarity of mental habit or training, cannot accept it, but who has, notwithstanding, all the marks of being a renewed man. Still, it is clear that there are cases in which, even to simple membership in a church, — unless by that is meant mere participation in the Lord's Supper, which ought to be left, in the main, to individual responsibility, — such disbelief, if pronounced, may and ought to be a bar. It is said that doctrinal tests ought not to be applied to candidates for church membership, and that they were not applied in the early history of the church. To which it may be replied, that in the case, for example, of a man mature in opinion and judgment, who, though to all intents and purposes a Christian, is well known to hold and proclaim heresy in essential doctrines, and seeks admission to an Evangelical church, such a church has no option. The man's own attitude, if he defends his heresy, compels the application of doctrinal tests. They are at once, and necessarily, applied to him, both by those within and those without the church, through his act of seeking admission. Much more will this be true in the case of one who, in the office of pastor and teacher, assumes the guidance and doctrinal instruction of a church. But grant that doctrinal tests of fitness for membership in the church were not applied in the time of the apostles, — though upon careful scrutiny this is not so clear, — still this cannot furnish a reason for their omission in all cases now. Every-

<sup>1</sup> "Dr. Watts, all mild and amiable as he was, and delighted to dwell on the congenial topics, says, deliberately, that of all the persons to whom his ministry had been efficacious, *only one* had received the first effectual impressions from the gentle and attractive aspects of religion; all the rest from the awful and alarming ones, — the appeals to fear. And this is all but universally the manner of the divine process of conversion." — *John Foster's Letters*, vol ii, p. 243 (Bohn's Edition).

thing depends upon the circumstances in which the church finds itself. The rules of admission to a missionary church among the Zulus, will differ from those adopted by a church in Massachusetts. A knowledge of "Newton's Principia," and of the principles of photography, could not have been required of a candidate for the chair of natural philosophy in Galileo's time, but it would be indispensable now. Society alone, itself created and modified by the church, in turn compels the church to the adoption of loftier standards. Christianity, like science, in its progress develops from itself the conditions of its own power, defines the evidences of its authority, and sharpens continually the demand for the acceptance of its fundamental truths. It is true, there is great danger, against which perpetual guard must be maintained, that the church will hamper itself with useless tradition, and worse than useless dogma, and will wrangle over and insist upon unimportant distinctions. Still, we affirm, that as the wider the arch of a bridge the more accurately placed and solid must be its abutments, so it is becoming more and more evident daily that the Christianity which is to be broad and strong enough to cover the earth, must be a Christianity which, ridding itself of all merely human scaffolding, is, in the requirements of its fundamental doctrines, simple, definite, and immovable.

4. We are not now specially concerned with the alleged fact that doctrine, in the theological sense, is more insisted upon than character as a requisite for ordination ; that men deficient in piety, not to say moral character, can obtain ordination in our churches, if only they are intellectually orthodox. Of course, one can always say of a minister that he is lacking in piety, simply because the standard with which he is measured is perfect. But the assertion that religious character is deemed by Congregational councils of less importance than correct opinions in the candidate, may be flatly denied, without fear of a proved contradiction. But even if the statement were true, it could not make the holding to doctrinal tests in the examination of a candidate wrong, any more than strictness in the application of these would make laxity in the use of moral tests right. One defect, if it exists, cannot condone for another.

Proceeding now to the treatment of the theme, we shall consider the belief in question as an essential prerequisite for the ordination of a minister, for two general reasons: first, because such a belief is necessary to the logical symmetry of revealed truth; second, because it is indispensable to the power of the preacher.

It is claimed by some that the doctrine of endless punishment is a tenet which a preacher may accept or reject, — very much as he may believe in or deny a theory of the millennium, — provided he does not force his notions upon others; that it is a dogma which has no place among the articles of a standing or falling church; and that, therefore, ordination ought not to be refused by the churches to any man who does not believe in it, if only he holds with entire and cordial faith the essential articles of the Evangelical system. This, of course, is the same as saying that this doctrine is not, even for the case of those who are charged with the instruction of the church, essential. Now, if it is not true, it is not essential, and the sooner we degrade it from the position of a binding article of our faith to the place of indifferent notions, the better. But if, taking our stand upon the assumption of its untruthfulness, we find that other doctrines, respecting which there is no doubt, are either overturned or obscured, then we have good evidence that our position is wrong, and that the doctrine is essential. The harmony of truths is the highest proof of their truthfulness.

Let us look at the doctrine of endless punishment as it is connected with —

1. The scriptural doctrine of God's being and character. In one sense, all religion and all theology are contained in the question, What is God? For what we are, and are to be, depends at last upon what He is, and what we conceive Him to be. The Scriptures, in their deepest and latest revelations, — with which reason, though it could by no means have attained to them unaided, certainly in its highest exercise, coincides, — declare God to be a Father, bearing sway in a realm which in its future perfected and blessed coming is called the Kingdom of God. Principles and laws are essential to the conception of such a kingdom. But in the broad and deep revelation which



the New Testament gives, these laws are nothing arbitrary, or external to God himself, but are simply the manifestations of His own character in its immutable essence. The central attribute of that character is love, to which all other attributes, as omnipotence, are subordinated, and by which they are limited. To know God as Father, — as the Eternal Love, — with the knowledge which includes, or is consequent upon submission to His will, is, in the Saviour's own words, to have eternal life, — to have it now, and to have it forever, with no limitations of time. To be without that knowledge, — that is, to be selfish, — is to be in eternal death ; to be dead now and dead forever in a spiritual death, equally limitless in respect to time. Hence, it is apparent to reason that the more clearly the character of God as Love is revealed, the more pronounced will be the representations, on the one hand, of the unlimited blessedness of knowing Him, and, on the other, the limitless misery of not knowing Him. Therefore, we find that Christ, the perfect manifestation of the love of God, the great Revealer of the eternal blessedness of accepting that love, is also the terrible Unfolder of the endless misery of resisting that love. "The knowledge of opposites is one." In Christ, "the brightness of the Father's glory," — these two opposites stand forth in blazing light, each having precisely the same relation to the eternity of God, so far as duration is concerned. The more clearly, therefore, a preacher declares the love of God as Christ declared it, the more clearly — whether conscious of it or not — will he unfold the consequences of neglecting that love ; and neither reason nor revelation, from the stand-point of the divine character, can give him the slightest warrant to limit the duration of those consequences in one case rather than in the other. Benevolence is blessedness ; selfishness is misery : and both, whether considered now, or endless ages hence. God is eternal love, and to have that love is to have the eternal blessedness. But love is not a negative thing : it is positive. It is not mere indifference, but a definite activity. Hence, to suppose that love, or God, can ever, whether for one moment or for endless ages, regard selfishness except with positive indignation, is to destroy the very idea of God as perfect love. Or, to put the truth in another form, the supposition that to perfect selfishness the

infinite benevolence of God can ever appear the same as to perfect unselfishness, makes the divine nature a contradiction, and changes its principles into mere feelings. The character of God is thus made inferior in firmness and consistency to that of man. The divine love must, therefore, involve the divine justice; the divine indignation is nothing but the divine charity as it appears through the eyes of selfishness. Without entering into any criticism of words, which men are generally able to make signify, with a fair show of reason, pretty much what they desire, if to gain God's love is to gain all things positively and forever, what can the loss of that love be but the loss of all things forever?

But if, seeking to magnify and honor this attribute of love, any assert that it *must* at length, in order, by the final overthrow of evil, to produce harmony in the eternal and universal sphere of the divine government, draw all rebellious souls to itself, they forthwith deprive love of its moral character, and degrade it to a mere natural attribute, acting by metaphysical necessity like omnipotence. The harmony which is predicated of such a "must," is a harmony in which moral beings can have no part, since it carries with it a necessity destructive of their freedom. The kingdom of God could no longer exist except as a kingdom of physical dynamics. Besides, it needs to be proved that the peace of the kingdom of love can be disturbed by those who, by their very character, place themselves beyond its influence. It is not for us to prescribe the conditions of the divine concord of being, either for the present or the future. Evil and its consequences, as they at present exist, in spite of the tenderest exhibitions of eternal love, must be explained by us before we can venture to affirm that their existence infinite ages hence will interfere with that divine order whose central force is love. In either case, therefore, — whether one selects the idea that love is incapable of indignation, or that it works by necessity, — the divine character, as revealed in the Scriptures, is destroyed by a denial of the doctrine of which we are treating. In the one case, God is the personification of good nature; in the other, He is the blind force of a bare naturalism. A disbelief in the doctrine leads logically either to a God of sentimentalism, or to fatalism. And ten-

dencies to one or the other of these two opposite errors, which have their root in the same false conception, are, in point of fact, the precise marks which, sooner or later, seem to distinguish those who fall away from the Evangelical system on account of their rejection of this doctrine.

2. Let us consider the belief in hand, in its relation to the scriptural representations of the person and work of Christ, and as necessary to him who is set apart to declare them. In the gospel of St. John, the teaching of the New Testament respecting that Person and work, is put in a perfect formula: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here the power and office of our Lord as Saviour are brought out, and that office which distinguishes Him from all other beings is never lost sight of, either in the gospels or the epistles. But if there be no penalty impending over the finally impenitent soul, or if that penalty, after lasting for a certain period, be it longer or shorter, is yet limited in duration by other considerations than those of present faith in the Lord Jesus, then the work of Christ dwindles from that of a supreme and only Saviour to that of a mere instructor, and His person is depreciated accordingly. A certain work and dignity are left Him, indeed, but they are not the work and dignity of the New Testament. To what purpose is the mystery of the incarnation; the stress laid upon the cross; the evidence in the miracles and in the resurrection to a divine life, which was, therefore, a divine power; the magnifying of the priesthood of Jesus, if, after all the unequivocal and dreadful threatenings of this same Jesus, salvation from a loss of the divine life, as endless as the gain of it, be not the whole pith and substance of the good tidings? But, it is asked, is it derogatory to the person of Christ; is it not rather far more honorable to Him to suppose that His ultimate work contemplates, and that He has power to provide, unconditioned, a salvation which shall finally rescue from a ruin, otherwise inevitable, every soul? The reply to which is, that from the deductions of reason, the pardon of a sinner is impossible. It is only from revelation that salvation can be claimed for any, and the revelation which makes that salvation known, makes

known also the conditions of it. Without evidence from Scriptures, therefore, — which cannot be found, — the supposition is entirely gratuitous. But if the notion is looked at merely from reason, such a supposition is in the face of both fact and theory ; for if the Saviour's power, unconditioned by anything in the sinner, is able to save from penalty eternally, it is surely able to save from penalty for a limited time, and therefore it ought now to rescue all men from all present and future pain, — a view which, so far as the present is concerned, is contrary to fact, and which, in respect to the future state, is not entertained at the present day, even by the rejecters of the doctrine in question. Some suppose, however, that the incarnation and death of the Almighty Son of God may have been necessary to exalt man into perfect conformity to the divine image, even though endless pain were not the consequence of ultimate impenitence. We do not, indeed, know what large and remote effects, by way of elevation, may be contemplated in the coming of Christ, for those who now, through Him, enter the order of the divine benevolence. But the Scriptures say nothing about this work of exaltation, except as a consequent of, and as based upon, the *saving* work of Christ. It is not so clearly made known for what else Christ's sacrifice may have been necessary ; but there is no propriety in the obvious and urgent language of the New Testament, if that sacrifice is not the sole avenue of present escape from a death proportioned in duration to the life which is offered. Derisive criticism is continually poured upon the Orthodox, because they preach that the gospel is intended only to save men from hell. Perhaps, in the past, this aspect of Christ's work has, in Evangelical teaching, overshadowed the other and later work. If so, there is abundant excuse in the word of God ; and men who have felt and preached most passionately that the love of God in Jesus Christ was the root of all good, have found no language too strong to set forth the infinite evil consequent upon the loss of that love. However, we assert that the Evangelical doctrine makes room for teaching all that any system can teach respecting the power and office of Christ in lifting men progressively, and in the way of culture, into all that constitutes the symmetrical blessedness of the divine likeness

But the work of salvation is the primary work, upon which all else is laid. Man must be saved before he is taught. Here also we find that, as a matter of fact, those who reject the doctrine of endless punishment are led logically to consider sin as a matter of ignorance, belonging to man's childhood; that, therefore, man does not need salvation, but education; not regeneration, but development; and hence, that Christ must take His place among the great teachers of the race simply, — from whom He differs, not at all in the kind of His work, or of the power with which He accomplishes it, but only in the degree of His dignity and efficiency. How subtle and widespread are these views respecting the nature of sin and the person and work of the Saviour, and how utterly inconsistent they are with the steadfast representations of the Scriptures, and with the deepest necessities of the human soul, does not seem to require argument before any one who is at all conversant with current religious opinion, and who looks seriously at his Bible and into the faces of his fellow-men. The theology of Christ, with this doctrine left out, may be drawn from some other source, but is not from the Bible.

3. The denial of the doctrine of eternal condemnation involves logically the denial, or at least the misconception of, the doctrine of human freedom. In this last seems to us to be the citadel of Christian theism, on the maintenance of which depends the whole question of God's personality, and of man's superiority to matter. The sentimentalism joins hands with much of the science of the times, to obscure this idea of freedom. The revolt against the doctrine of endless punishment claims to be grounded on the principles of humanity, and works logically, either to the destruction of man's power to determine morally his own destiny, and his responsibility for such determination; or, to such a conception of God's omnipotence as compels His acting by a metaphysical necessity in reclaiming man. In either case, the freedom left is but a name. If divine love would see itself reflected to the highest degree in a created being, that being must share the attributes of the Creator himself. To be like God, therefore, a being must have in himself the power to know God, and freedom to submit himself to that which is the ground of God's nature. But to know God is to have the

power of moral discernment, and to submit to Him is to have the power of moral self-determination. If man is to be at all as man, he must, therefore, have conscience and freedom. But freedom and conscience involve, together with the possibility and obligation of a good choice, the possibility and reprobation of an evil one. Hence, parallel with that capacity of man for blessedness, which he can attain only by a voluntary blending of his will with the will of the Creator, there must forever be, as a necessary negative condition, the capacity for suffering inhering in the possibility of his choosing to oppose that will. The possibility of an evil choice is established, metaphysically, from an examination of the contents of man's nature; and if that choice is possible for once, no argument from reason can show that it is not possible forever. That this possible choice of evil has been, and still is, actual, we know from experience and observation. It is a simple fact, that the sinner persists in his selfish choice in opposition to the tenderest appeals of the divine pity, and that he continually suffers here, on account of this selfish choice, a present misery, which, in itself, has no power to reclaim him. These present constitutional consequences of selfishness need to be explained by those who object that the existence of pain is inconsistent with the divine benevolence, before they assert, on the basis of reason, that the existence of pain in the eternal future is thus inconsistent. It is impossible, therefore, from reason, to overthrow the possibility of an endless choice of evil, and a consequent endless misery on the part of the human soul, without a denial of human freedom. Such a denial is, in fact, common enough in these days, in one hidden way or another; either in that pantheistic form which leads men to plunge into excess, because they regard all evil as only one necessary aspect or development of the good; or, in that form of semi-pious fatalism which gains expression in the utterances, "I am not responsible for my appetites and passions. God, who created me with them, will not be so cruel as to punish me, even if I do not restrain their intensity." Here begin the loosenings of all religion. That the possibility of endless sin, thus established by reason, becomes an actual fact in the future, we can know only from revelation. But leaving out all other declarations, one awful



sentence from the lips of our Lord makes known the fact, certainly in the case of those who persist in resisting the entreaties of the divine Spirit: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark iii : 29), — where the *αἰώνιος* — "damnation" — of the received text is changed by such critics as Lachman, Tischendorf, Tregelles, Alford, and Meyer, on the highest manuscript authority, into *ἀμαρτήματος*, — sin. To be "subject to eternal sin" can mean nothing less than being in the power of a sinful state, forever progressive in its guilt and consequences. We need ask no assistance from other representatives of Scripture, upon the face of which plain men have always read, with a conviction of its truth, the endless doom of the unrepentant sinner; but in this passage, and in its counterparts in the other gospels, taken together with the estimate which reason gives of the dread capacities of free human personality, we have an appalling revelation of the certainty that in some there shall be such a persevering resistance to the offers of mercy, as shall result finally in "eternal sin," — in an endlessly recurring choice of evil, and a consequently endlessly protracted consciousness of guilt, — until the personality of the soul becomes hardened in an irrecoverable selfishness. From the depth of this gulf the trembling eye veils itself. It is the worm that never dies. It is the product of the sinner's own self-determined relation to that God who is at once love and a consuming fire. It is declared by some that the endless existence of such suffering souls must be contrary to the concord of that completed order of which love is the centre, and that the power of such love will eventually overcome their opposition; that we do not, indeed, know the possibilities of power to resist the divine Will which the human will possesses, but that the possibilities of power in the divine love to overcome that resistance must always be greater. But if the human will be supposed to be the object of a power which necessarily overcomes it, that power is not the divine love, but a mechanical force, and that will is no longer the condition of a free personality. The divine charity will always draw to itself all those who do not voluntarily put themselves beyond its sphere; and by such as do, the harmony of that sphere cannot be disturbed,



for as they have put themselves forever beyond the reach of its attraction, so they must forever be incapable of deranging it. We gain nothing by projecting the problem of sin in its relation to free-will into eternity. The conditions are the same in time, and those who shrink from the consequences, in its sinful exercise, of that free-will in the future, logically end by embracing, in the place of the doctrine of freedom revealed in consciousness, and confirmed by the Scriptures, an error which undermines the whole fabric of Christian theism.

We are to consider now the bearing which a belief in the doctrine of endless punishment has upon the power of the preacher. This may be regarded in two points of view; first, the power of such belief over the preacher himself; and secondly, its power through the preacher upon his hearers.

1. Belief in the doctrine demands broad, profound, and serious thought on the part of the preacher himself. It deepens immensely his sense of the dignity and worth of man, and leads him — by grappling with problems, which a denial of the doctrine does not solve, because it does not present them—to a wider view of both God and man, and their relations. The power of the preacher depends, not so much upon his talent or his culture, as upon his character, and his character is at last the product of the doctrines he holds, provided they have entered into his being as living verities. But his effort to justify *all* the ways of God to man, as they are narrated in the Scriptures, is the only way that the teachings of those Scriptures, as reaching the profoundest wants of the human soul, can become his own by a life experience. Hitherto we have looked at some of the doctrines of our faith from this as a point of view. We do not, however, say that the preacher necessarily estimates the gospel, or approaches his congregation from the stand-point of this doctrine. Neither will a cold acceptance of this doctrine give a man the serious character of the preacher. The doctrine is really a doctrine of natural religion, and as such, it generally turns out that it is held by wicked men without power. It *may* be so held by the preacher. But it is when the doctrine is approached from the side of the cross that it takes to itself its mighty power. The revelation of God's love is the revelation of his wrath. It is impossible, therefore, for the preacher's soul

to be overwhelmed with a profound sense of what the love of God in Jesus Christ is, without being burdened with the thought of what the loss of that love must be. The more he magnifies the possession of that love as the eternal life, the more will he be impressed with the truth that the loss of it is eternal death. It is not in the thunder-given law that this doctrine is most clearly made known, but in Jesus, the incarnate love, we catch appalling glimpses of the eternal death. There is here an accurate metaphysic. The two doctrines are but one. To possess the spirit of Christ, by a sound logic is to possess this doctrine. Hence we see why the churches apply this doctrine as a test of a man's deep apprehension of the whole spirit and aim of the gospel of love. Are they so far wrong after all? There may have been a few notable cases in which men, after wrestling long over the doctrine, have denied it, or held it in a qualified form, and still have had a pre-eminent gravity of character as preachers. And there may be some cases in which superficial men, who have never had doubts on the subject, seem to have a dreadful lightness and powerlessness in the very distinctness and emphasis of their belief. But with these exceptions, which may be charged to mental peculiarity or spiritual dulness, it is clear that, judged by the contrast between those who believe, and those who disbelieve the doctrine, belief in it has in all the Christian ages been the spring — perhaps unconsciously, but still the spring — of the deepest investigations into the mysteries of sin and redemption, the characteristic of the devoutest minds, and the incentive to the most serious efforts for humanity.

2. But if belief in this doctrine has this power over the preacher himself, it will not fail to be exerted through him upon his hearers. There is no deeper or more universal feeling of mankind than that which expects punishment for wrong-doing. It is an invariable element in all religions. However much it may be obscured by false theories or blind guides, it is sure to rise even in ungodly men, whenever the irreconcilable issues between right and wrong, love and selfishness, are made clear. It is to this ever-present instinct which demands penalty for sin now and forever, that the Bible appeals. Its psychology is perfect. Though men may desire a man to prophesy smoother

things to them, they soon lose respect for him, and he loses his power over them if he goes to them with such a conception of sin, and of the love of God in its redemption, as, having no basis either in the Bible or in the truest feelings of the soul, suffers him to deny this doctrine. He may have a certain kind of power, which is by no means to be despised, but it is not the power which makes men wonder that the pulpit attracts still with the story of self-sacrifice. It is not the power which presses upon men the love of Christ, with such a consciousness on the part of the preacher of its infinite worth and blessedness as makes him feel the loss of it to be the settling down into an abyss of eternal horror, of which all material pictures can be only the faintest symbol. We do not say that the doctrine will directly form the burden of preaching, or that its theological presentation is often, or indeed ever best; but if a man is in earnest in declaring the love of Christ, this doctrine will form the dark background of all his preaching. It is the great truth, so deeply rooted in the aroused conscience that often only hints will be needed for its manifestation on the part of the preacher, but without which his message ceases to have the seriousness and authority before which the sinful soul, in its helpless need, bows low. The preacher's unbelief will paralyze his own tongue, when he confronts an anxious soul, and will insensibly smother in the impenitent of his congregation those forebodings for the future which every-day events often awaken, and which sometimes have an intensity that forecasts the issues of the judgment. Much is said in these days of the educating influence of the pulpit, but its peculiar power wellnigh ceases, or is reduced to that of the popular lecture, if it be understood that the preacher does not believe in the remediless consequences of that selfishness which persistently withstands the holiest strivings of the divine love manifested in the sacrifice of Christ. One has but superficially to glance at that scriptural eloquence by which plain men have sometimes made the titled and learned of the earth tremble, and by which the men and the nations have been shaped on whom the world's progress has turned, to see that its secret is not to be found except in the conviction held often with grief-bearing tenderness by the preacher, — that the eternal love of God is, for the sinner who does not submit to it, his eternal wrath.

At this point the objection is made, as an excuse for admitting to ordination men who do not believe the doctrine of endless punishment, that they have power notwithstanding, and that their labors are often blessed to the religious reformation of men. We reply, that the fact of a man's power to influence souls to a new life is not claimed to be, by any means, the sole or indeed the main ground of his fitness for the office of preacher. If it were, the churches would be tempted, more sorely than they are at present, to lay hands on a good many men, rather indifferent, to say the least, in religious principle and fibre. We rejoice in the fact that God can make not only the wrath of man, but also the stupidity and crudity and heresy and general religious worthlessness of some preachers praise him. His mercy in this particular is no ground for our increasing the number. Bad men with worse principles are overruled by Him, and weak men with no principles become His instruments for good ; hence the power of a given man or a given doctrine even to convert men, cannot be relied upon as the only criterion of the honesty of the one or the truth of the other. Drunkards have converted men to temperance ; blasphemers have startled men from sin, and turned them to God. Nevertheless, what council would ordain a man, because, though he is not exactly orthodox, his swearing has helped men to heaven ? If we believe in the doctrines of the Bible, we owe something to the conservation of those doctrines in deciding the question of ministerial fitness. The problem of a doctrine's ultimate effect cannot be solved by the apparent success or failure of a single man or group of men, nor even by one era of the church's experience. Who knows the elements of truth planted and nourished by earlier hands upon which a given heretic or particular heresy win a seeming present success, which indeed, estimated by the whole course of God's design, may in His providence prove a real gain ? And who knows the seeds of weakness and infidelity which may be sown and left to germinate into hideous growths for the far-off years, by the hands of those who, to dazed, contemporary eyes, may appear to be almost the angels of the covenant ? Men may build better than they know, but we have no right to build, or, if we can help it, suffer others to build by principles

or with materials worse than we know. God's truth is one thing, to be held fast at all hazards, and with his own patience; his use of that truth is quite another, with which we have nothing to do. Ordination is not the seal of success past or future, but the obedience and emphasis of the truth.

We propose now briefly to consider one or two phases of belief respecting endless punishment, which occasionally present themselves, and which create more difficulty in solving the question of the fitness of those who hold them for ordination, than does the absolute denial of the doctrine. It is these forms of belief which really call for the most discrimination; which will be resisted, on the one hand, by those who see in them only the entering wedge for the final overthrow of the doctrine itself; and which will be somewhat hesitatingly tolerated, on the other hand, by those whose serious thinking leads them to feel deeply the difficulties of the doctrine,—who fear that its formal and rigid statement tends to overthrow, not only its own significance, but that of the system of which it forms a part, and who, by giving candid consideration to all the possible mitigations of the doctrine which can be drawn from a larger apprehension of the divine love, would give to the thought of the eternal consequences of losing that love, a greater breadth, reality, and power. It is only by candor and liberality in the treatment of these phases of belief, that the truth is to gain a wider progress and establishment. We can scarcely more than hint at them.

I. The belief in a second probation, or, more correctly, in an opportunity given for repentance beyond this life, must be clearly distinguished from a belief in the final, universal restoration of the impenitent. It is possible for a man to hold the first of these views, and yet reject the last. That there are slight hints in the Scriptures which favor the theory of an opportunity for repentance beyond this life, may, we think, be frankly admitted without invalidating the doctrine of eternal punishment. An extended examination of passages cannot be entered upon here, but two may be mentioned: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Without entering into the question whether the phrase "in the

world to come" (*ἐν τῷ μέλλοντι*) denotes specifically the time intervening between death and the judgment, or the time after the judgment when the kingdom of righteousness shall be perfectly realized, let it be regarded as it is by many commentators, as comprehending the whole eternity upon which man enters at death. Some hold it to mean the period of the Messiah, beginning with his advent, and going on in its development, until its completion in his second coming to judgment. But whichever of these meanings be taken, we cannot draw any positive argument from this single passage to prove the actual forgiveness of sins in any period subsequent to the present life. Something may be said in favor of the view that the phrase "neither in this world, neither in the world to come" (*οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι*) is simply a heightened form of negation intended to make it absolute, and on the other hand some may say with Augustine, "It could not be correctly said concerning any that they have no forgiveness, neither in this world nor in the future, unless there were some, who, though not in this, yet in the future world will be forgiven" <sup>1</sup> (provided, he might have added, they exercise faith in Christ and repent, which there is no evidence that they will do). Yet the passage may be said to affirm the possibility of forgiveness, and therefore an opportunity for repentance in the future, in all cases except that of the sin against the Holy Ghost, in which it is explicitly denied. This admission, however, gives no hope to the obstinately impenitent sinner, for the thought must rise in his anxious breast, How can I know that I have not committed that sin, or am not in danger of committing it, if I die resisting the divine love, as it is manifested in his tender strivings?

The other passage is the familiar one, 1 Peter, iii: 18, *seq.* "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the

<sup>1</sup> Neque enim de quibusdam veraciter disceretur, quod non eis remittatur, neque in hoc sæculo neque in futuro, nisi essent quibus, etsi non in isto, tamen remittetur in futuro. — *Aug. de Civ. Dei, lib. 21, c. 24.*



days of Noah." It is exceedingly difficult, almost impossible, not to say venturesome, to attempt an unbiassed judgment of this passage, which has been dissected and put together again, broken, ground small, and remoulded, by all the commentators of the centuries, each with some variations to suit his peculiar genius and system. In this, however, the majority of those, both in ancient and modern times, whose candor, spiritual insight, and critical learning entitle them to respect, as well as the plain reader, seem to agree that Christ in his disembodied state, did, after his death, and before his resurrection, go to the place where were confined the spirits of those people who were disobedient to God's commands in the time of Noah, and then preach to them. Other interpretations of course have been held by many able men, though built, as it seems to us, on rather tenuous philological grounds. Nothing, however, is gained by narrowly controverting the more usually accepted meaning of the passage. For though that meaning be received, no positive conclusion can be drawn from the fact stated, either as to the efficacy of the preaching in this particular case, or the extension of such preaching to other cases. Nothing is said of repentance, nothing of forgiveness. It is but a faint light at best, that is shed by this passage upon the dark doom of the unshepherded millions who passed into the future before Christ's advent, or of those who are hourly passing without hearing of Him. We dare not obscure that light; we dare not magnify it. But while the words need not be denied the inspiration of a faint hope that to those who died in their sins before Christ came, or who die now without hearing of Him, because they cannot, there *may* be an opportunity given for repentance in the future, it must be distinctly borne in mind that the words afford no legitimate warrant for such hope in respect to those to whom Christ has been preached here. Therefore they are themselves a warning to all who read them, that for them, only the present moment is given for repentance. Furthermore it must be observed respecting this subject, first, that in the almost perfect silence of all Scripture on a doctrine so important, if it were to be revealed at all, as that of a second opportunity for repentance, these two passages, which, in the opinion of many learned men, are susceptible of a different interpretation and bearing, cannot



be considered as affording a basis for the doctrine so as to gain for it the assent of minds who submit themselves to the plain statements of the Bible, and accept the whole plan of redemption therein revealed. But, secondly, even if these hints of such a doctrine be received as giving a ground for it, all that can be reasonably claimed for these passages, is that in some cases the opportunity for repentance beyond this life has been, or will be, given. But that it has been, or will be, embraced by any, cannot be inferred from them. In our judgment, therefore, though the interpretation most favorable to the idea of a second probation be admitted, such interpretation cannot interfere in the slightest with the doctrine of endless punishment, as that doctrine is stated in the creeds of many Congregational churches, in the following language, which will be regarded as sufficiently strong, even for a minister: "I believe that God hath appointed a day in which He will judge the world in righteousness by Jesus Christ, and whereby He will magnify the glory of his mercy in the salvation of the elect, and of his justice in the eternal condemnation of the *finally* impenitent." This interpretation leaves us, therefore, at the precise point where reason leaves us; (and we leave out of sight for the present the overwhelming force of "the obvious language, or at least the obvious practical lesson and purpose of Scripture upon this question, which was to cut off every pretext of postponing the care of their eternity from this world; and to press home on every unsophisticated reader of his Bible, the dread alternative of—now or never.")<sup>1</sup> For as the possibility of sin, and so of "eternal sin,"—of a soul endlessly choosing self,—inheres in the notion of freedom, so the possibility of repentance inheres in the same notion. One thing involves the other. Metaphysically, therefore, it may be said that as freedom to sin involves freedom to cease from sinning, a second probation, or a continued probation, is established. But that any given soul once set in sin ever *will* repent in the future under any inducements, or that any inducements equal to those offered now, ever will be afforded, reason cannot, and revelation does not, affirm. On the contrary, leaving out of sight for a moment all other testimony from the New Tes-

<sup>1</sup> Dr. Chalmers, quoted in Foster's Letters, Vol. II, p. 245. Bohn's Ed.

tament, one of these very passages expressly declares, in words of the most serious import, a fact, the most appalling to which revelation gives utterance, and which reason cannot deny, that some souls certainly never will be forgiven, and of course never will repent. These words reveal to the averted gaze a gulf from which no impenitent soul can feel sure that it is safe, and in which "the development of evil ends in a state wherein unwillingness to goodness has ripened into inability; wherein personality, persisting in alienation from God, has become absolutely petrified into sin."<sup>1</sup> Surely we need indulge in no narrow disputes over the word "eternal," nor need we exclude the theory of a second opportunity for repentance, with such a disclosure before us. For "all the greater and more reasonably conceived misery will it be, if we make no doubt that God is ready at any future point in the run of it, to embrace in everlasting reconciliation any truly repenting soul. I say not any regretful soul, but any soul that is heartily turned to a new and eternally righteous life. For this will be the keen, all-devouring misery, that, with so many regrets, there is so little repentance, or even power of it; that the nature, now but half a nature, halting, as it were, on its clumsy and paralytic members, finds not how to rise any more forever. Strong enough to suffer, and wicked enough to sin, the tendrils of adhesion to God are dead, and it cannot fasten itself practically to his friendship. Goodness it remembers, but cannot sufficiently feel. All its struggles are but heavings of the lower nature, — pains of defeat, that are only proving by experiment their own perpetuity."<sup>2</sup>

We conclude that the doctrine of a second probation has scarcely the slightest basis in the Scriptures; that it cannot affect the necessity of repentance here, as a condition of salvation for all who can hear the gospel now; that a belief in it, though likely to be, is not necessarily connected with a belief in the final restoration of all men; and that, therefore, such belief should not exclude from ordination a man who has the other needed qualifications.<sup>3</sup>

<sup>1</sup> Müller's *Doctrine of Sin*, Vol. II, p. 430. Urwick's Translation.

<sup>2</sup> Bushnell's *Vicarious Sacrifice*, p. 430.

<sup>3</sup> The case of the candidate recently ordained at Leavenworth, Kansas, would appear to be nearly of this sort, if we can judge from his language. "I believe

2. There may be found some among those holding Evangelical opinions, who do not care to affirm that the term "eternal," as applied to punishment, necessarily denotes a period of metaphysically infinite duration ; and who yet accept the language of Christ, "as giving that *finality* to thought, beyond which there is, for us, nothing to be meditated further."<sup>2</sup> It is very doubtful whether it is worth while for us to insist that a man who says this, shall say more than this or be excluded from ordination. Our ideas of the space which we call eternity are at best but faint and vague. The language of Christ is clearly intended to give, and does give, the plain reader all the conception of endlessness which popular language can give or which the mind can entertain, and it is doubtful whether we gain anything by insisting upon attempts to refine and define this language with philosophical forms which may be intended to broaden, but too often really narrow and harden our impressions. Upon purely philological grounds, no argument can be drawn, from the words used in the Evangelists, in favor of a period of limited duration. But the discussion of the question upon these grounds is often only a barren one. The terms of the New Testament are not metaphysical terms, and are not to be handled in a metaphysico-philological way. To treat them so, is, as the history of doctrine painfully shows, often to evacuate them of power. We sometimes prove only the weakness of our own faith in a dogma, by our overwrought endeavors to defend it. A poor figure is sometimes made by the attempt "to make a bad eternity hang on the form of a word."

Better is it that we keep living hold upon the manifest teaching of the gospel, that life for man here and forever means right relation to, and death for man here and forever means alienation from, Him who is love forever, and whose Being is conceived of without reference to time, either past or to come.

there will be opportunity for repentance in the future, to all who die in impenitence, and hope that all will ultimately embrace it. Yet I cannot affirm that all or any will do so. I do not deny the eternal punishment of the finally impenitent ; I do not affirm the ultimate salvation of all. I simply affirm my belief that the door of mercy will be open in the future for the return of lost souls."— *Advance Newspaper*, Oct. 31, 1872.

<sup>2</sup> Bushnell's Vicarious Sacrifice, page 334.

3. There is another view respecting the future of unrepentant souls, which, in consistence with the general course of thought chosen in this essay, should be mentioned, which should not only not prevent the ordination of a candidate holding it, but the holding of which would relieve the doctrine of endless punishment of many of those objectionable features which sometimes popularly are attached to it. It is the belief that the punishment of the finally impenitent soul is a necessary consequence of its own character, and of that alone. It is sad to think that some of the early Christian theology derived from its contact with paganism, and disfigured itself with, a teaching that represents God as taking a wilful and arbitrary vengeance upon the lost. It is indeed a profound objection, which they who are seeking to create a universal religion by the efforts of reason alone, do well to consider, that almost every form of false religion is so terribly true to the instincts of the human conscience, that it presents this conception of punishment. But we think it is not necessary to the interpretation of the language of the Bible, dreadful as it is. That rather so exalts man, even in his determination towards evil, as to make him capable of his own utter ruin, and of creating for himself, by his free personality, that state of perpetual alienation from the good, which is remediless woe.

We are aware that there are cases in which the carrying out of the general rule, the reasons for which it has been the object of this essay at once to broaden and establish, will seem harsh, not to say unjust; cases in which the candidate is young, and somewhat immature in opinion, yet manifestly scholarly and earnest in piety. Such cases demand great wisdom and forbearance. It is better to err in the direction of breadth, than of narrowness; by magnanimity, rather than by bigotry. The cause of Christ may be injured by the ordination of such a man who cannot fully accept this doctrine, but it will be injured far more by needless rigor and bitterness in refusing him ordination. Most wrong is the verdict sometimes given that such a man, if he wants to preach the gospel, should seek ordination at the hands of a denomination holding a position with which he seems, in this particular, to sympathize. Very likely his other beliefs and his whole character put him as much out of harmony with such a denomination, as does this belief with

our own. We ought not to compel a man to crystallize his error, nor ought we to fill the ranks of erratic denominations with earnest men. Better is the expedient, by which a council, called to ordain such a man over a church, shall, if he be otherwise fit, suffer and even encourage the church to employ him as its pastor, without ordination, but under the temporary sanction of the council, which meantime uses all means, both privately and formally, to help him from a bad to a good foundation.

A formal explanation and defence of the doctrine ought not to be required of every candidate who yet accepts it on the authority of God's word, and in the terms therein stated. If a man says, "I cannot undertake to explain or defend this doctrine theologically; it appears to me at times irreconcilable with the mercy of God. But I find it in the Scriptures, and I cannot go back of them. I accept it from the lips of Christ, along with his revealing of the love of God, and I can say no more,"—if a man says this, we are not to refuse to lay hands on him. We can well enough afford to abate something from the theological exactness of statement without which some seem to think that this doctrine and all others with it are overthrown, provided we can ordain men, who, from a consciousness of its difficulty, and out of their own daily struggles with it, have learned, as had McCheyne, how "to preach it tenderly." Some always see, in the giving up of a certain method of stating, proving, and preaching a doctrine, the abandonment of the doctrine itself. This is most unfortunate, for such a feeling is always apt, by disregarding mental differences in men, and by increasing the formal and needless defences of the doctrine, ultimately to work its loosening and overthrow.

Let us remember that there is a progress of doctrine; that in the management of the externals—the necessary fences and definitions of the holy gospel which is committed to our trust—we are not primarily under rules, but under *principles*, which are to be administered in the individual case with all breadth, gravity, and forbearance; and that God cares more for his truth than does man.

DANIEL MERRIMAN.

Norwich, Conn.

## MEETING-HOUSES.

In a volume recently published by the American Tract Society<sup>1</sup> (New York) are some excellent ideas in regard to the nature, forms, and uses of religious worship, supplemented by hints and plans for the building of meeting-houses, with designs, descriptions, and estimates. It has always been one feature in this periodical to give from time to time architectural plans which should aid those who propose to erect houses of worship, and it is with pleasure that we acknowledge our indebtedness to the Tract Society for liberty to use such material from this volume as might best subserve this purpose.

In the earlier days of the American churches, it was not possible to attain to much beauty or adaptation in the construction of meeting-houses. Pioneer life gave little play to the taste, and the inmost longings of the soul for such houses as should be to the credit of man, as well as for the glory of God, could not be gratified. Our forefathers had for long years sterner and more necessary work than architectural displays, and they well thought themselves fortunate if they had a shelter, however rude, in which to worship God "according to the dictates of conscience." They knew what was appropriate and desirable; their recollections of their old homes across the ocean were vivid; and, as soon as circumstances would permit, they united their best efforts, and taxed themselves heavily, to build meeting-houses that should at least not offend the eye, and should be well adapted for religious worship. "Meeting-houses," not "churches"! Says Cotton Mather in his "Ratio Disciplina," "There is no just ground from Scripture to apply such a trope as 'church' to a house for public assembly." They made the proper distinction between the place of gathering and the church organization: with them, the *church* and the *people* worshipped in the *meeting-house*; the "church" did not meet at or in the "church," but met in the house for meeting,—the "meeting-house." In the modern, but by no means necessarily better methods of ex-

<sup>1</sup> The House of God; or, Claims of Public Worship. By Rev. W. W. Evarts, D. D. With Designs and Estimates for Church Buildings. 12mo. pp. 132.

pression, we "go to church"; our fathers "went to meeting," and in so doing they did well.

In speaking of houses of worship, and their influence as mere features, we might almost say, in the landscape, the author of the little volume already referred to, says that "the Christian chapel [meeting-house] is the most significant and profoundly expressive symbol in the world. Whether rising over thronged city, obscure village, or sparse frontier settlement, its humble spire speaks more eloquently of man's wondrous being and faculties, his mysterious relations and sublime destinies, than pyramid, mausoleum, or monumental arch. It pledges more for human culture and progress than secular school system, academy, or university. Without its beneficent presence, these secular means of progress will be swept away by storms of revolution, or perverted to appliances of selfish power, hastening the reign of anarchy. But if existing governments were overthrown, the house of God, honored, would develop more beneficent civilization, wiser laws and institutions."

Man may worship God anywhere, "but his finite nature localizes sanctity, and craves fixed places of worship;" and thus the earliest annals of the race tell of sacred groves, of altars and of temples, while to-day, throughout the world, the religious element in the human race is manifest in places and structures set apart as holy. "God's way is in the sanctuary," and the house of God is the tangible expression of religious faith. "As legislative and judicial halls guard civil government, and schools diffuse knowledge, the house of God maintains religion. As well expect public justice without law, court, or magistracy, a general education without teacher, school-term, and school-book, as religion without holy book, holy day, and holy place. Though religion may not be confined to external order, it can be found nowhere without it. If the house of God is neglected, the closet is deserted and the family altar desolate." If it is desirable that public worship be promoted, it is wise to use the proper means to such an end. Among these means is reverence for the Sabbath and sacred places, if in these modern times it is possible to find places so regarded! In order to promote public worship, meeting-



houses must be built at earlier stages in our new settlements, and should be made as attractive as possible. We should take practical lessons in this matter from the Romanists ; like them, we should systematically secure eligible building sites, not only in towns and cities already started on the highway to prosperity, but also in localities where it is probable that settlements will sometime be made. By such timely forecast, the Christian church can throw its anchors far into the future. Business and population follow certain fixed laws ; let religion take advantage of this fact and utilize it. Aid judiciously given in this direction is the part of wisdom, and it is encouraging to know that the Congregational Union is vigorously acting on this principle, limited only by the means placed at its disposal by the churches.

It is doubtless true that the direct contributions and sacrifices of a parish or a community in building a meeting-house, more surely secure their attendance and support than ecclesiastical authority, or devotion to a creed. This may be placing the subject on a low plane, still it is true. Illustrations are abundant on every side. Let an individual or a people invest money in repairing an old edifice or in building a new one, and they will have a pecuniary interest that will draw them to it Sabbath after Sabbath. They have put a portion of their earthly treasure there, and their heart goes with it. It is for this reason that houses of worship built by the State attract small congregations, while those built by voluntary contributions are generally well filled with worshippers.

We deprecate all extravagance in architecture and expense ; but in location, style, and cost, the church edifice should, as a general rule, be a fair exponent of the wealth and taste of the community in which it stands. Religion has its legitimate claim upon art, and our houses of worship should be made as attractive as circumstances will allow. Shall our dwellings be constantly improving in style, and God's house be left homely and cheap ? A poor meeting-house in a rich community indicates a weak religious sentiment, a dead or dying faith. Go through our villages, east or west, and it is safe to say that wherever a meeting-house is in good repair, well kept in all respects, the people are thrifty and moral ; while a dilapidated,

weather-worn, dismal-looking edifice as surely tells of a people low in education and in morals. Too many parishes covet and save the alabaster box, instead of breaking it and diffusing its fragrance on the desert air. Says Dr. Evarts: "The most expensive house a people will pay for, may do more to promote charity and piety than to foster vanity and pride. Parsimony and avarice in a people are far more to be dreaded than extravagance in church building. An elegant chapel, though condemned by a coarse and covetous spirit, may promote public worship and the honor of Christ. Those most deprecating expenditure in church-building are not found most liberal in support of missions or in provision for the poor."

Several points are to be considered in our modern church architecture, among which may be specified location, convenience, adaptation, economy, and (sometimes) luxury. The uses of our spiritual worship are always to be borne in mind. Congregationalism has no demand for architectural effects or spectacular worship; processions, pageants, intricate ceremonies, scenic displays, and the long list of—shall we say—performances that characterize the Roman Catholic and other similar services, are not for us; and an architecture fitted for these, as in the cathedrals of Europe, is utterly unfit for our worship. Our first demand is an audience-room, light, pleasant, unbroken, so far as is possible, by pillars or arches, which can only obstruct the vision and the hearing. There is danger of forgetting this fundamental point in our houses of worship, and we can call to mind edifices where the sermon—with us the chief part of the service—is rendered comparatively useless by the intervention of posts, arches, and ornamentation, which break the voice into disagreeable echoes, while the speaker is effectually hidden from a large portion of the congregation. Another point to be borne in mind is, that very pretty meeting-houses, beautiful in all their parts, and architecturally correct, can be built at moderate expense. It costs but little more to make an attractive building, than it does to nail together a rectangular meeting-box! The architect must be furnished with certain reliable data, in order that he may work intelligently and for the best interests of the church. Being apprised of these particulars by personal inspection rather

than by letter, he will be able to furnish a ground-plan and elevation modified to suit the circumstances, for the consideration of those proposing to build ; and these being agreed upon, he will then furnish plans in detail.

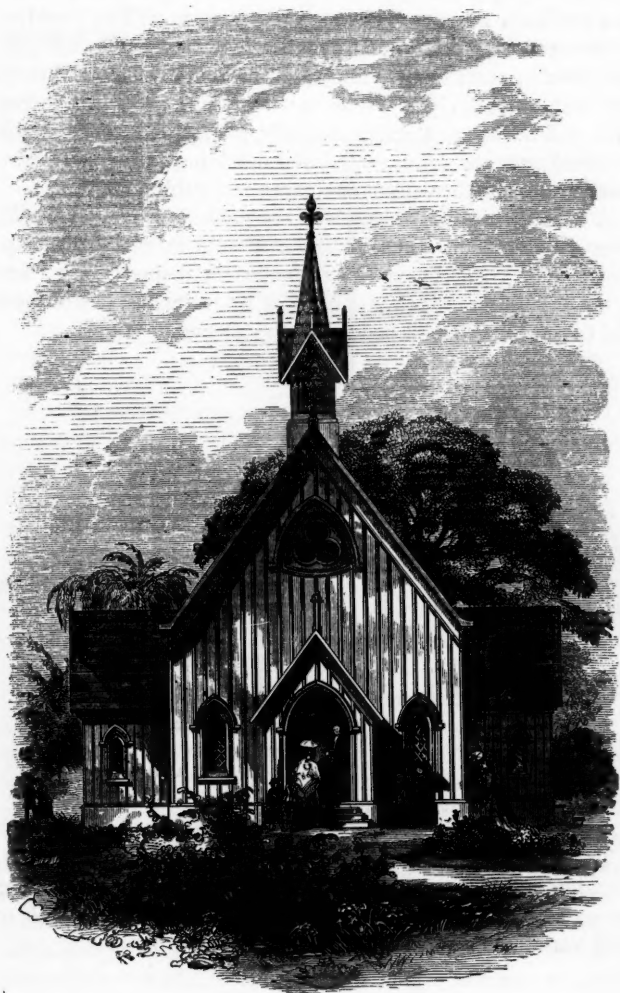
"The house of God should be placed at a central point, easy of access, and away from disturbing noises ; it should have the pleasantest and most commanding site obtainable, and should be surrounded, if possible, by an open lawn.

"The Sabbath-school and lecture-room should be provided distinct from the main church audience-room ; and other rooms are exceedingly desirable,—such as parlors for social reunions, small class-rooms connected with the Sunday-school room, a library-room, and a study for the pastor.

"Among the matters requiring careful attention in constructing a church, may be mentioned symmetry of form, and the right proportions and outlines for beauty and for acoustic qualities, with the best arrangement of aisles and seats, so that the speaker may be easily heard as well as seen from every point in the audience-room ; and the most approved arrangements for ventilating, warming, and lighting the room, so that the attendants being free from all discomforts and annoyances, may give their undistracted attention to the sacred services. Many an elaborate church is half-spoiled by neglect or mistake in some one particular. Its lofty walls and towers, its rich carvings and mouldings, its stained windows and luxurious pews, cannot make amends for its false proportions, which perpetually offend the eye, and cause the speaker's words to be lost in the air, or reverberated by confusing echoes ; nor for that neglected regulation of the light which leaves the room either gloomy or glaring ; that neglected care for temperature that leaves it uncomfortably warm or cold ; or that neglected ventilation that induces headache and drowsiness in the most devout worshipper."

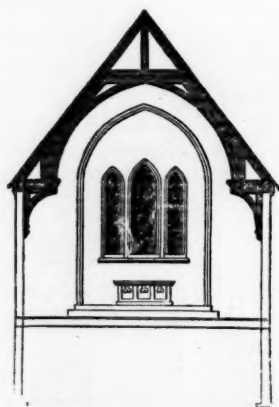
A church edifice may be pretty and yet not expensive, as the accompanying plan will show. The estimates of cost will of course vary widely in different localities, but will serve as an approximation. From the plans here given, competent builders in any section of the country can make estimates sufficiently accurate to enable churches and committees to judge of the expediency or in expediency of adopting them.

This cut represents a neat and commodious chapel in the Gothic cottage style, designed by Wm. W. Boyington, of Chicago, Ill.

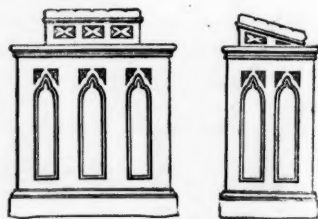


The building will cost about \$3,000, and seat 150; size, 25 by 54 feet. It is to be built of timber, in five sections to the transept, with trusses all finished up to show in the ceiling, and resting on 7 by 7 inch posts, all well-framed together and bolted in a thorough manner. Between these posts will be studding at the windows, 3 by 6 inches, with 2 by 6 inch horizontal girts cut between posts and studding, and thoroughly spiked thereto two feet apart. Upon these the boarding, about 10 inches wide, will be fastened perpendicularly, planed and matched, and battened over the joints, with hood mouldings around the windows, and plain cornices at the eaves and gables.

A neat little belfry surmounts the gable in front. The sills around the outside, and across the middle inside, will be supported upon cedar posts 8 to 10 inches in diameter, set 4 feet in the ground, on 3-inch plank, 2 feet by 12 inches, two of them laid crosswise and well bedded in the ground.



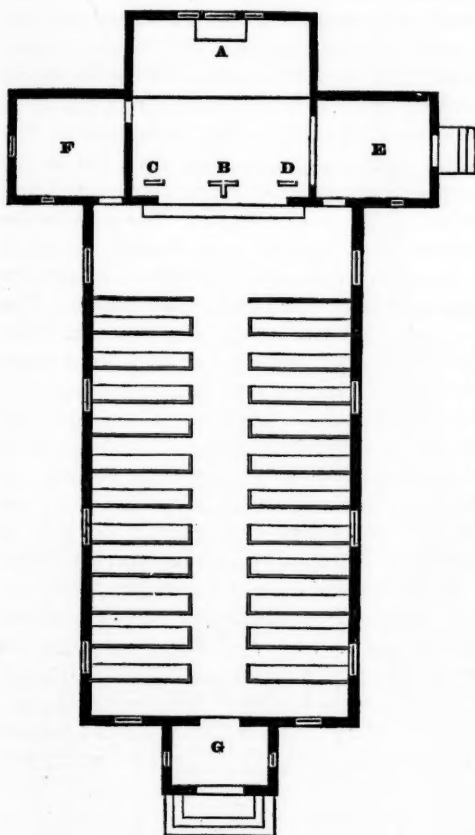
SECTION SHOWING FRAME-WORK.



PULPIT AND SIDE VIEW.

The expense of inside work, such as pews, pulpit, chairs, mouldings, and general finish, can be increased or diminished according to taste or available means. There is no limit to such variations.

The ground-plan is as here represented.



A, Communion Table.

B, Pulpit.

C and D, Reading  
Desks (if wanted).

E and F, Pastor's and  
Library Room.

G, Vestibule.

It will be seen that this is a plan for an Episcopal church edifice, but it can be easily adapted to our simpler form of worship.

This building should stand about three feet high above the earth after it has been graded about. The posts should be thoroughly braced to the sills, both lengthwise and crosswise.

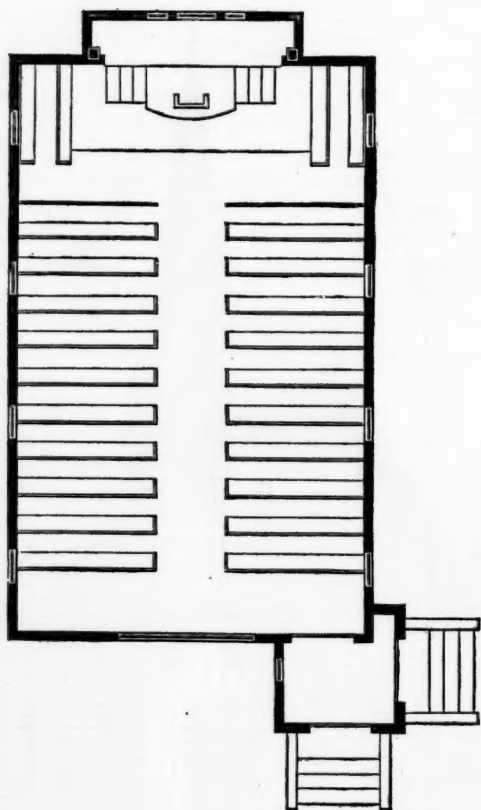
Rafters 2 by 6 inches, resting on 6 by 6 inch purlins. After the frame is erected and boarded up, the space below the sills should be boarded down to the ground with planed and matched boarding 6 inches wide, without buttons. The inside is calculated to be lathed and plastered, two coats. The walls should be furred on the girting with 1 foot by 2½ inch strips, put on up and down, so as to come even with the face of the posts. The pews will have plain backs, and seats with ends cut in the usual form, or like the design hereafter represented, which will be applicable to some of the other designs. Should it be desirable to save expense, the transepts can be left off, which would save from three to five hundred dollars. The exterior should be painted a dark drab; the inside, oak-graining. The windows of stained glass. For rural districts, where an inexpensive and yet pretty chapel is wanted, and such as average builders can construct, this plan presents many advantages.

It is doubtless true that stone is the most suitable material for church edifices; durability and general appearance are in its favor; but circumstances, such as convenience, expense, or expediency, may render brick or wood preferable, and even iron is now coming into use to some extent, and is found to be cheap, and easily adapted. Still, the recent destruction by fire of the Rev. Mr. Talmage's iron house of worship in Brooklyn, N. Y., theoretically fire-proof, but really a tinder-box, shows that a mere outside casing or veneer of thin iron gives but little resistance to the flames. A structure like that cannot with propriety be called an iron building. With occasional exceptions, however, our country towns will build wooden houses, and these, if well constructed and properly kept in repair, will last for generations.

The following plan represents a building similar to the above, with a tower and spire. It is to be built in the same general style as No. 1, and the description of that will be sufficient for this. Size, 28 by 50 feet. The spire must be well and securely framed, and boarded strong. All the roofs and offsets are to be shingled with sawed pine. Cost, about \$3,500. Same architect as before.

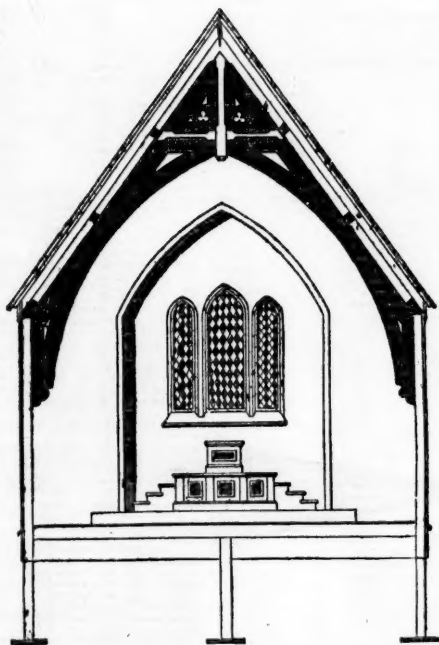






GROUND-PLAN.

If, from location of ground or for any other reason, it should be desirable, the tower and spire can be placed at the other corner, without any change in the general plan.

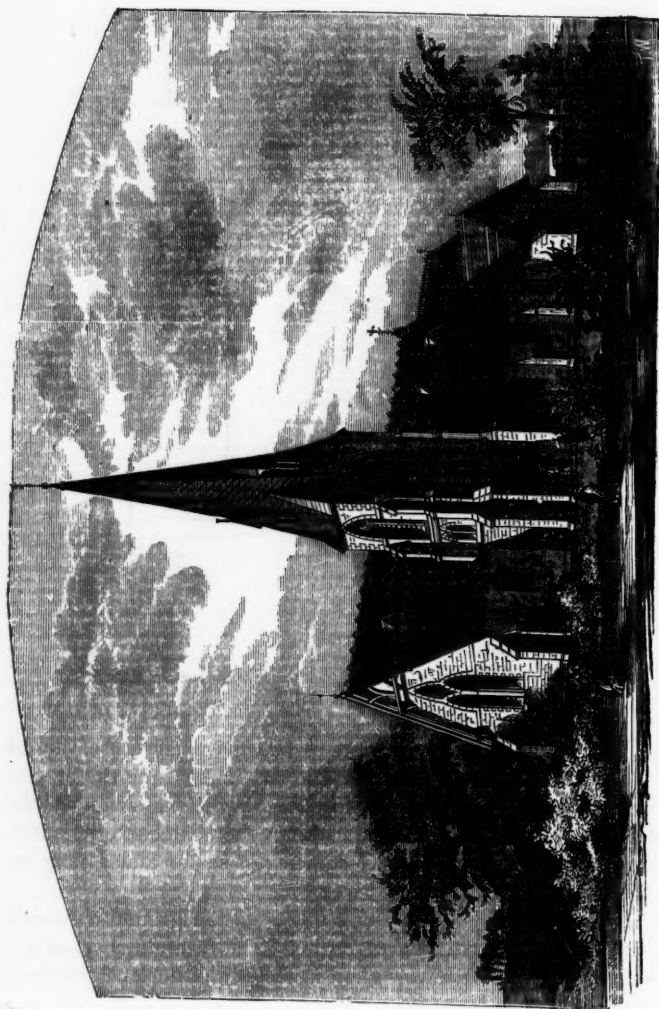


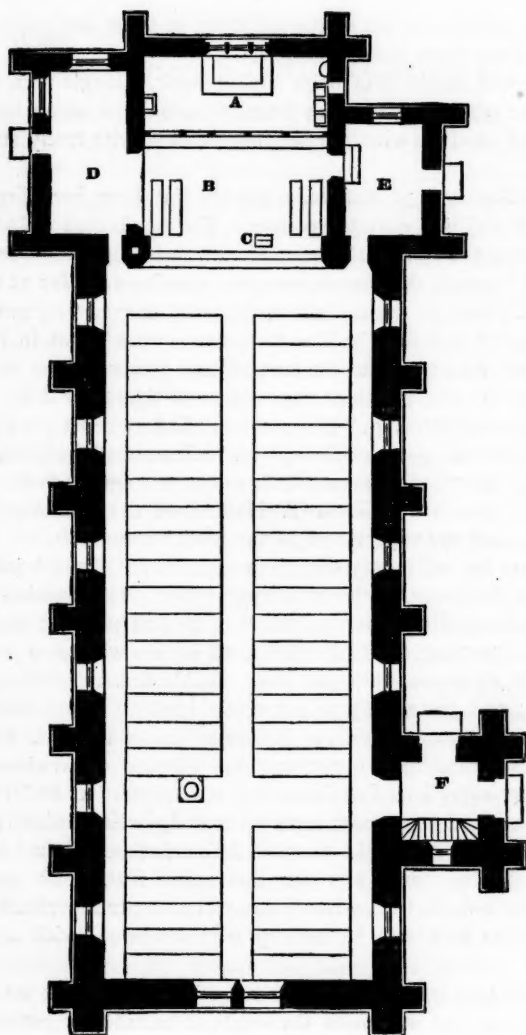
SECTION SHOWING THE FRAME-WORK, PULPIT, AND WINDOW AT  
THAT END.

We next give a plan for a more expensive structure, that of the Church of the Redeemer, Astoria, L. I. Like the first, it is Episcopal; but the slight variations in internal arrangement to adapt it to Congregational uses, are no obstacle to its adoption as an attractive edifice, sufficiently so for almost any locality.

The church is built of stone dug from the ground on which it stands,—a coarse sort of granite. The trimmings are of cut stone, from the Newark quarries, while the interior finish is of white ash, oiled.

The style of architecture is Gothic of the early English





GROUND-PLAN.

A, Communion Table.      B, Choir.  
 D, Organ.                  E, Pastor's Room.

C, Pulpit.  
 F, Porch.

period, and the details of the building, in some few points, are varied from those shown in the cut.

The roof inside is of open timber-work, a single arch spanning the whole width. The chancel arch is of stone, heavily moulded; and the window openings are filled with finely stained glass.

The church is 36 feet wide, by 90 feet long, including the chancel, and will seat 340 people. The whole cost is \$24,000, or without the spire, \$18,000. The stone being taken from the ground beneath the church, was put into the walls for 25 cents the cubic foot, in the manner technically termed "square rubble" with "rock face." The "cut-stone work" cost in round numbers, \$3,500. The carpenters' and joiners' work was all done by the day, at the average wages of \$3.25 per day. The lathing and plastering, "two-coat work," at 45 cents per square yard. Stained glass windows, with plain colored borders, geometrical figures with symbols, 80 cents per square foot. The architect was Mr. William T. Hallett, of 111 Broadway, N. Y., who had the supervision of the work throughout.

It may be well to say that the estimates for these houses of worship are based on the following prices: The framing timbers and scantlings costing from \$14 to \$16 per M; and the outside boarding of stock boards, 10 inches wide, \$20 per M; labor of carpenters, \$3 per day. Inside finish: lumber, \$30 per M; and joiners, \$3.50 per day. Lathing and plastering, 30 cents per yard. Painting, \$3 per square of 100 feet. Graining and varnishing, \$6 per square. Glazing of windows, 75 cents per superficial foot, including stained borders and heads. The stone and brick work were estimated, for face brick laid in the wall, at \$30 per M; common brick, \$10 per M, laid in the wall. Rubble-stone, \$20 per 100 cubic feet. For random range rock-work, the estimate was 50 cents per superficial foot, laid in the wall, and backed up with common brick at \$10 per M.

Dr. Evarts' book contains many other plans; but we have selected such as will meet the wants of parishes of both moderate and ample means; and we hope that our readers will see that it is possible to worship God in attractive houses, at no greater cost than is often, if not generally, expended on buildings that are discreditable to man and to our common religion.

## THE ANTINOMIAN CONTROVERSY OF 1637.

THE fathers of New England are, in an eminent degree, entitled to the reverence and gratitude of their descendants. They were, in truth, a remarkable, an extraordinary race of men. This is true both of their personal qualities, and of the results of their action. Never before did such a body of men form a political community. Never were the results of combined action so decisive, beneficent, and far-reaching. By the blessing of God, our fathers founded here a state of society, superior, in some very important respects, to what had ever been seen on earth. They kindled on these shores a light which is destined never to go out; they erected institutions of government and religion which are never to perish. The influence of their principles and of their great example becomes more potent and extensive with every passing year. It is daily more and more evident that God, from whom all good proceeds, raised them up to be benefactors to the whole human race.

They were *descended from excellent families* in England. Not many of them were allied with those whom the world accounts noble and great; but while some were of gentle birth, a large proportion came from the class of sturdy yeomanry which constitutes the bone and sinew of any people. More than this, the great body of them were from households where the worship of God was daily maintained, and his institutions reverently regarded. In the words of the eminent divine and jurist, William Stoughton, "God sifted a whole nation that he might send choice grain over into this wilderness." Their fathers and grandfathers had been persecuted for religion's sake by the Bloody Mary. A great proportion of them were children of "parents passed into the skies."

They were men of *enlarged information, awakened intelligence, and cultivated minds*. Some had been distinguished in the old country for talent and learning. Most of the ministers and the leading laymen received their education at Oxford and Cambridge; many were well instructed in the literature and science of the day, especially in the languages. It was no uncommon thing for the early ministers of New England to read



the Hebrew and Greek Scriptures at their family devotions. "They were men of great renown in the nation from whence the Laudian persecution exiled them. Their learning, their holiness, their gravity, struck all men that knew them with admiration. They were Timothies in their houses, Chrysostoms in their pulpits, Augustines in their disputations." "They were confessors for the name and truth of the Lord Jesus Christ."<sup>1</sup>

They entertained a *profound and habitual reverence for the Word of God*. They had not many books, but the Bible was the inestimable treasure in every family. "The Bible was their pole-star, their guide, their universal directory." The Bible was the ultimate, we may say the only, standard of appeal. It was continually a lamp to their feet, and a light to their path.

Much has been said about the "New England Theocracy." I have now before me a volume of which this is the title. But what is a Theocracy? "Government of a State under the immediate direction of God." — *Webster*. There never has been but one instance of this kind; it is found in the case of the Israelites, from the Exodus to the reign of Saul. Our fathers, it is true, took the word of God as their guide in all their affairs, — civil, ecclesiastical, economical, and private; and so ought all men to do. But to say that they had a Theocracy, is simply an abuse of terms. Our fathers never pretended to have any direction from above, other than any people may have who are willing to be guided by the Bible.

They were men of *strict adherence to principle* and to duty. Rather than sacrifice conscience, they had forsaken all that was dear to them in their native land, and had come to spend their lives on these bleak, inhospitable shores. With them, worldly ease, comfort, and prosperity were nothing; conscience and duty were everything. They feared God, and feared nothing else. Their moral courage in vindication of the right had

<sup>1</sup> Testimony of Rev. John Higginson, of Salem, and Rev. Wm. Hubbard, of Ipswich. This very interesting and affecting document has no date, except that it was printed in Boston by Timothy Green, in 1701. A copy of it, thus dated, is now before me. They were then the "two most aged ministers of the gospel yet surviving in the country." Mr. Higginson died Dec. 9, 1708, aged 92. Mr. Hubbard died Sept. 24, 1704, aged 83.

been put to the severest test, and had not been found wanting.<sup>1</sup>

Our fathers have been accused of bigotry and exclusiveness in their religious views. What do their accusers mean by these terms? A bigot, according to Webster, is a person obstinately and unreasonably wedded to a particular religious creed, opinion, or practice. Exclusiveness is a shutting out of others, for no good reason, from what we enjoy. Thus understood, the obnoxious terms do not apply to our fathers. They were, it is true, men of fixed principles; but is it worse to have fixed principles in religion, more than in philosophy, law, or medicine? Must there not be, from the nature of the case, fixed principles in every branch of human inquiry? Is it any credit to a man to be destitute of fixed principles? Is it not a shame to any man to spend year after year, and decade after decade, on some favorite subject, suppose it to be Finance or Public Policy, without ever arriving at any definite conclusion? Is not certainty in religious doctrine attainable, as well as in other subjects less closely connected with human welfare? If not, why not? The fault, if any there be, must lie at the door of our Maker, who has, in boundless wisdom and goodness, undertaken to put us in possession of all needful information on this profoundly interesting subject.

Our fathers thought they had good grounds for their beliefs. They had made diligent and earnest inquiry after the truth, and they thought they had found it. They were willing to stake all they had, even life itself, on the question. They were men of conscience, of deep and earnest thought, of unswerving attachment to duty. They knew that the truth, when found, is of priceless value, the only and the necessary means of happiness here and hereafter. They could not, therefore, adopt the mean, paltering idea, which many seem to hold at the present day, that one man's belief is as good as another's, though they be heaven-wide apart.<sup>2</sup> They did not think — how can any man think? — that error on subjects vitally affecting our duty and our salvation, is innocent and harmless. Yet they

<sup>1</sup> See the purposes of the founders of Massachusetts set forth ably in Bancroft's *History*, Vol. 1, 357, *seq.*

<sup>2</sup> If this idea will not hold in law or medicine, why should it hold in religion?

never attempted to impose their religious belief on others. They never employed the civil arm for the propagation of truth or the suppression of error, as will appear in the sequel.

The fathers of New England were *eminent for their morality*. This was the natural result of their deep and fervent piety, and their cordial acceptance of the doctrines of the cross. It is the statement of no less an authority than Sir James Mackintosh, that the countries which have been remarkable for a high tone of morality have been those in which Calvinism has prevailed, including Scotland, Switzerland, and New England. Renouncing with abhorrence the idea of being saved by the merit of their own good works, our fathers were eminently careful to maintain good works. Hugh Peters, preaching before Parliament, said, "I have lived in a country seven years, and in all that time I never heard one profane oath, and never saw a man drunk. That country was New England." In 1641, Governor Winthrop makes the following record in his journal: "A great training in Boston two days. About twelve hundred men were exercised in most sorts of land service; yet it was observed that there was no man drunk, though there was plenty of wine and strong beer in town; not an oath sworn, no quarrel, nor any hurt done." It is stated by one of the annalists of those times, that servants and vagrants were the authors of most of the crimes which were committed.

Thomas Wiggan, who may be called the father of Dover, in a letter to Sir John Cooke, Secretary to Charles I, dated Nov. 19, 1632, speaks thus of the Massachusetts people:<sup>1</sup> "I have observed the planters there, by their loving, just, and kind dealing with the Indians, have gotten their love and respect, and drawn them to an outward conformity to the English, so that the Indians repair to the English governor there and his deputies for justice. And for the governor himself, I have observed him to be a discreet and sober man, giving good example to all the planters, wearing plain apparel, drinking ordinarily water," etc.<sup>2</sup>

Some recent writers, in attempting to account for the unhappy difference between Mrs. Anne Hutchinson and her opponents, in 1637, have represented that she was endeavoring

<sup>1</sup> He had lately come from Massachusetts.

<sup>2</sup> Palfrey's *New England*, Vol. I, 366, note.

to recall the religious community from an undue regard to the external manifestations of piety, and to fix their attention more closely on an internal, spiritual experience of the power of divine truth. It has been said that the Puritans, at that time, laid great stress on a certain outward strictness and preciseness of conduct, extending even to modes of dress and forms of speech, and allowing these things to be a substitute for the religion of the heart. "It was a period of great formality and austerity in religion." "The praise of holiness was freely bestowed upon the sanctimonious and the austere." "But Mrs. Hutchinson's doctrine cut up the whole matter by the roots, and destroyed the very foundation upon which a reputation [for piety] had been made to rest," etc.<sup>1</sup>

"The whole controversy," says the amiable Lunt, of Quincy, "was founded in an attempt to give new vitality and spirituality to the religion of the times; to resist the tendency, which is ever at work, to rely too much upon the outward manifestations of religious principle, to the neglect of the principle itself in the soul."

This is a total, and, we fear, an inexcusable mistake. There is not a particle of evidence for the assertion so confidently made. Wilson and Eliot and Shepard and Davenport and others, who opposed Mrs. Hutchinson's views, had as strong convictions of the necessity of inward holiness as any men who ever lived. In their preaching and publications, they insisted as strongly on the religion of the heart.<sup>2</sup> Form and ceremony and preciseness of outward demeanor were never suffered to usurp the place of internal principle. There never was a country in which so little reliance was placed upon mere externals, and in which the minds of all, even of the least intelligent, were so constantly directed to the heart.<sup>3</sup>

Mr. Lunt thinks that our Pilgrim fathers were lacking in faith! But when in all the world's history was a stronger, livelier faith manifested, than in the men and women who com-

<sup>1</sup> Upham's *Life of Vane*, in *Sparks's American Biography*, pp. 129, 130. See also, *Barry's History of Massachusetts*, I, 248, and *Lunt's Historical Discourses at Quincy*, 1839, pp. 24-34.

<sup>2</sup> For proof of this, see Shepard's "Parable of the Ten Virgins," and his "Sound Believer."

<sup>3</sup> *Spirit of Pilgrims*, I, 9.

posed the first generation of New-England people? What but faith, or a deep, all-controlling impression of things unseen and eternal, could have induced them to forsake all they had in the Old World, and confront the perils of the ocean and the hardships of the wilderness? How strongly does their faith—a faith, too, which discovered itself by works of the fairest kind—contrast with the unbelief and skepticism of this materialistic age! If those men had not faith, it would be difficult to find it anywhere else.

A modern writer well remarks: "Nothing in the character of these men, especially their ministers, strikes me with such admiration, as their fervent, devoted piety. They were eminently men of God. To know Him, to serve Him, to enjoy Him, was with them the great end of existence. They were mighty in prayer. They were trained in the school of affliction, which gave a deep, mellow tone to their piety, a holy familiarity and fervor to their supplications, and caused them to feel and act habitually as strangers and pilgrims on earth. Hence, their contempt for external circumstances, their patience in tribulation, their fortitude, their tranquillity, their inflexible resolution, their steady hope and lofty purpose."<sup>1</sup>

The venerable Increase Mather said, in 1702: "The life and power of godliness has been the singular glory of New England. The generality of the first planters were men eminent for godliness. Time was, when the churches were beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners. What a glorious presence of Christ was there in all his ordinances! Many were converted, and willingly declared what God had done for their souls; and there were added to the churches daily of such as should be saved."<sup>2</sup>

The accurate historian, Thomas Prince, says: "There never was, perhaps, before seen such a body of pious people together on the face of the earth. For those who came over first, came for the sake of religion, and for that pure religion which was entirely hated by the loose and profane of the world. Their civil and ecclesiastical leaders were exemplary patterns of piety. They encouraged only the virtuous to come with, and

<sup>1</sup> Hawes's "Tribute to the Memory of the Pilgrims," p. 110.

<sup>2</sup> Prince's *Christian History*.

to follow them. They were so strict on the vicious, both in church and state, that the incorrigible could not endure to live in the land, and went back again."<sup>1</sup> Here we may discover the origin of most of the slanders which have been propagated concerning our fathers. Hatred of their religion, and of the religion of the gospel, has given rise to most of the severe and bitter language which has been used respecting them in later as well as in former times.

Our fathers were men of *great public spirit*. The objects for which they came to these shores, and which they kept steadily in view after their arrival, were noble and elevated. They did not come to improve their temporal condition. They did not come for purposes of gain. They did not come to fish, and hunt, and trade with the Indians. To repeat the language of Prince, just quoted, "they came for the sake of religion." The venerable John Higginson, an ancestor of the present writer, has these memorable words in a sermon: "Let merchants, and such as are increasing cent per cent,<sup>2</sup> remember this; let others that have come over since understand this, that worldly gain was not the end and design of the people of New England, but RELIGION. And if any man among us make religion as twelve, and the world as thirteen, let such an one know that he has neither the spirit of a true New-England man, nor yet of a sincere Christian."<sup>3</sup> Francis Higginson, his father, on leaving England, wrote in his journal, May 13, 1629, "We go to propagate the gospel in America."

It has often been supposed that our fathers came to this country merely as individual fugitives from persecution. This, however, is only a small part of the truth. Their own personal welfare and safety were not all they had in view. Their design was higher, nobler, and more comprehensive. They came as a religious community. They had seen the Reformation suddenly checked in its progress by arbitrary power. They had seen the prerogative of the sovereign interposed in the way of perfect liberty of conscience. They had seen the corruptions of the hierarchal system, and its disastrous influence on the cause

<sup>1</sup> Prince's Chr. History.

<sup>2</sup> Doubling their property.

<sup>3</sup> Prince's Chr. History.



of primitive piety. They had seen the tendency of ritualism to cramp and belittle the human mind. They determined, therefore, to remove to a distant continent, where they might found a pure and a free church, after the apostolical model; and this not for their own individual benefit, merely, but for the benefit of posterity in all coming time. They meant to get out of the way of all disturbing influences, and to keep all disturbing influences away. By the especial and wonderful providence of God, they obtained a charter, which gave them just what they wanted.<sup>1</sup> It gave them an extensive territory, full control over it, and power to make all needful arrangements within it. It left them at full liberty to choose what form of church order they pleased. It gave them full power to choose their own associates, and, by consequence, to exclude from their domain all persons whose presence or whose influence might endanger their great design. It is probable that they had a secret hope of ultimate independence of England. It is certain that during more than half a century they enjoyed a substantial independence. It is certain that during all this time the hierarchal system found no place among them.

It is evident, therefore, that the policy of the fathers of New England was essentially *liberal* and *magnanimous*. Instead of being founded, as has often been alleged, in narrow, exclusive views, it was, from the beginning, broad and comprehensive. It had a wider scope, and a more generous spirit, than any policy adopted, until many years after, in any colony out of New England.

If there were exceptions to these remarks, they were apparent only, and not real; and the exceptions, when thoroughly examined, will be found to confirm the rule. The noble policy to which I have referred, was steadily pursued from the first, and was eminently successful. As far-seeing, public-spirited, earnest, resolute, energetic men, the world owes them a debt of gratitude it can never fully repay. "They reared a great moral and political edifice, built on a broad and solid foundation, rising in goodly proportions, and in a magnificent style, — an imperishable monument of the skill, science, and public spirit of the builders. And we will venture to predict that the

<sup>1</sup> Five years afterward, such a charter could not have been obtained.



more this edifice is examined and studied, the more it will be admired, even down to the latest ages of the world."<sup>1</sup>

This far-seeing, generous policy led the fathers of Massachusetts, only six years after their arrival, to take measures to found a college for the education of ministers of the gospel and of the civil leaders of the community. For this noble object they appropriated a sum equivalent to the colony tax for a year; and in that view equivalent to a million of dollars at the present time.<sup>2</sup> This was the first instance in the history of the world, said an illustrious orator, "when a people, by their representatives, ever gave their own money to found a place of education."<sup>3</sup> And this, too, when the very existence of the colony was threatened by the Pequot war and the Antinomian controversy. Shortly after this, they established by law a system of free schools for the whole population. They also made liberal provision for the support of a pious, educated ministry, and would not allow a town to be incorporated where such a provision did not exist.

It should not be forgotten that one especial part of the purpose which brought our fathers from England, was the conversion of the Aborigines. In the Massachusetts charter, it was expressly made the duty of the settlers "to win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind." This is recognized in a letter from Matthew Cradock, governor of the Massachusetts Company in England, in a letter to Endicot, dated Feb. 16, 1628-9, as follows:—

"Wee trust that you will not bee vnmindful of *the mayne end of our plantacion*, by endeavoringe to bring y<sup>e</sup> Indians to the knowledge of the gospell; w<sup>ch</sup> y<sup>t</sup> it maye be speedier and better effected, y<sup>e</sup> earnest desire of our whole company is y<sup>t</sup> you have diligent and watchfull eye over our own people, that they live vnblamable and w<sup>th</sup>out reproofe, and demeane themselves iustlye and courteous toward y<sup>e</sup> Indians, thereby to drawe them to affect our psons and consequentlye

<sup>1</sup> Jeremiah Evarts, in "The Spirit of the Pilgrims," Vol. I, p. 8.

<sup>2</sup> Palfrey's History of New England, I, 549.

<sup>3</sup> Edward Everett, in a speech at the Bi-centennial celebration at Harvard College in 18 6.

our religion ; as alsoe to endeavour to gett some of theire children to traiyne up to readinge, and consequentye to religion, whilst they are yonge," &c.

Governor Bradford, in his history, after mentioning other motives which brought the Plymouth Pilgrims to America, adds :—

" Lastly, and which was not least, a great hope and inward zeall they had of laying some good foundation, or at least to make some way thereunto, for y<sup>e</sup> propagating & advancing y<sup>e</sup> gospell of y<sup>e</sup> kingdom of Christ in these remote parts of y<sup>e</sup> world ; yea, though should be but even as stepping-stones unto others for y<sup>e</sup> performing of so great a work."

Edward Winslow, in his "*Hypocricie Unmasked*," avers that it was a leading consideration with the early settlers, to seek the conversion of the natives.

The reader may see how diligently and successfully this benevolent end was pursued by our fathers, on consulting Neal's *History of New England*, ed. 1747, Vol. I, c. VI ; the "*Connecticut Evangelical Magazine*," Vols. II, III, and IV ; the "*Am. Quarterly Register*," Vol. IV, 198, *seq.* ; and especially "*The Sabbath at Home*," for April, May, June, and July, 1868.

Numerous colonies have gone forth, both in ancient and in modern times, for purposes of conquest, commerce, and national aggrandizement. The New-England colonies are, we believe, the only ones ever founded for the propagation of the gospel. And we fully subscribe to the statement of Mr. Dexter, "that modern missions, in the evangelical sense, owe their origin to the congregational churches of New England."<sup>1</sup>

It was surely to be expected that a people so eminently breathing the spirit of the Great Founder of Christianity, would be remarkably free from the spirit of persecution and intolerance. Notwithstanding all that has been said to the contrary, such, we firmly believe, was the fact. It is susceptible of the fullest proof that in this respect they were in advance of all other communities in the world at that time. They were largely imbued with the noble sentiment of John Robinson, in a letter addressed to that portion of his flock which left Leyden for America in 1620. "If God," said he, "reveal any-

<sup>1</sup> *Sabbath at Home*, Vol. II, 272.

thing to you by any other instrument of His, be as ready to receive it, as ever you were to receive any truth by my ministry ; for I am verily persuaded, I am confident, that the Lord has more truth yet to break forth out of his holy word." John Cotton, of Boston, in his reply to Williams, says : " I never did doubt, that the way of persecution, truly so called, that is, the affliction of others for righteousness sake, is utterly unlawful. I never did believe that the sentence passed against him (Williams) was an act of persecution." John Norton, his successor in the First Church in Boston, strongly maintains that neither Quakers, nor other heretics, ought to be punished for their consciences. Thomas Walley, of Barnstable, says : " It is not well to trouble those that peaceably differ from the generality of God's people in lesser things. A well-bounden toleration were very desirable in all Christian commonwealths." Such we suppose to have been the common sentiment of New England.

We fully admit that our fathers were imperfect, and that they sometimes failed of a strict adherence to those generous sentiments. We cannot wholly justify all their proceedings towards those who differed from them. They sometimes, under great provocation, did what they themselves were afterwards sorry for. It should be remembered that their circumstances were extremely different from ours. We tolerate many things which they could not safely allow. But neither with us, nor with them, has toleration been boundless. It is not safe, in any community, to tolerate everything that a man may say or do. We do not, more than they, tolerate offences against common decency, or breaches of the public peace. Our fathers could not, more than we, tolerate attempts to overthrow the government, and to undo what it had cost so much pains to establish. A careful examination will show that most of their acts, which have been branded as intolerant, admit of defence on these grounds. They had come into this wilderness to found a Christian commonwealth, according to the light which God had given them, and they could not sit quietly by and see this plan defeated. They had the same right to say who should dwell on this soil that a man has to say who shall live in his house. They did not open an asylum

here for all sorts of people. Those who did not concur in their views were not invited to come ; but if they came, it was expected that they would make no disturbance. Such persons, living peaceably, were never disturbed. Our fathers never attempted to exercise dominion over other people's consciences. They never employed the civil arm for the propagation of truth, or the suppression of error. The civil arm was sometimes stretched out against errorists, but never for the punishment of their opinions. Men were never punished as Baptists or Quakers, though Baptists and Quakers, as well as other men, were sometimes punished. Men who disturbed public worship, who cast contempt on the ordinances of religion, and who endeavored to stir up sedition, and women who were noisy and obstreperous, and walked naked through the streets, were punished, whatever their creed, and would be punished now. Any diversity of religious sentiment was suffered to exist in this colony which did not offend common decency, or endanger the commonwealth.

There was, it is true, a severe law passed against the Baptists in the year 1644. But a candid examination of that law, and of the circumstances of the time, will show that it was not designed to operate against such persons as now compose that most respectable and exemplary body of Christians, but against a very different set of men. The law reads thus : —

“Forasmuch as experience hath plentifully and often proved, that, since the first rising of the Anabaptists, about one hundred years since, they have been the incendiaries of the commonwealth, and the troubles of churchers in all places where they have been, etc. . . . it is ordered, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the administration of that ordinance, or shall deny the ordinance of magistracy, or their lawful right and authority to make war, or to punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein after due time and means of conviction, every such person or persons shall be sentenced to banishment.”<sup>1</sup>

<sup>1</sup> Mass. Col. Rec. II, 85.

From the words of the law itself, it is clearly apparent that the framers thereof had in mind such unruly and dangerous people as the Anabaptists of Germany, a fanatical sect which arose about the year 1520, or at the time of the Reformation by Luther. This sect, under pretence of establishing a new and perfect church on earth, undertook to abolish all existing magistracy, as superseded by immediate inspiration from heaven, and excited the most fearful commotions in Saxony and the neighboring countries. They claimed to be favored with visions and revelations from above, and endeavored to establish by force of arms a personal reign of Christ on earth. Under the leading of Munzer, Stubner, and Storck, a numerous army of peasants, from Saxony, Suabia, and Franconia, assembled in 1525, and declared war against all human government and law. Notwithstanding a temporary defeat, this fanatical sect continued to increase, and spread through Holland, Switzerland, Westphalia, and other countries, till, in 1533, John Bockholdt, a tailor of Leyden, with a numerous body of followers, seized the city of Munster, and caused himself to be proclaimed king and legislator of the new dispensation. He and his followers committed enormous crimes, as well as outrages against decency.<sup>1</sup> They attempted to seize and plunder Amsterdam, Leyden, and other cities. A terrible war was waged by this banditti during several years, in which, it is said, more than 100,000 persons lost their lives. One of their leading tenets was that infant baptism was an invention of the devil.

In the minds of our fathers, the denial of infant baptism, especially in such violent language as the early Baptists were accustomed to use, was associated with all the excesses of which we have spoken. It was naturally expected that the one would lead to the other, if the opportunity should arrive. Experience, as the law says, warranted the expectation. Our fathers had no means of better information. When they left

<sup>1</sup> Bockholdt, alias John of Leyden, authorized polygamy, married eleven wives, and ran stark naked through the streets. In Amsterdam, twelve Anabaptists, of whom five were women, after having prayed and preached four hours, working themselves up to a perfect frenzy, stripped themselves to the skin, and ran naked through the streets, denouncing the vengeance of God against their opposers. — *Mosheim, Cent. xvi, sec. II. Robertson's Charles V, book V.*

England there were no Baptists, or next to none, in that country. There was no Baptist church in England till 1638, and they made no considerable progress there till 1644. Great alarm, therefore, existed on the appearance of Baptists on these shores, and it was supposed that strong measures, by way of precaution, were required. The proceeding, on the part of our fathers, was wholly in self-defence.

In regard to the law of 1644, and its operation, so much complained of, our fathers may be allowed to speak for themselves. A declaration issued by the General Court, Nov. 4, 1646, says: "The truth is, the great trouble we have been putt unto, and hazard also, by Familisticall and Anabaptisticall spirits, whose conscience and religion hath been only to sett forth themselves and raise contentions in the country, did provoke us to provide for our safety by a lawe, that all such should take notice, how unwelcome they should be to us, either coming or staying. But for such as differ from us only in judgment in point of baptism, or some other points of lesse consequence, and live peaceably amongst us, without occasioning disturbance, . . . such have no cause to complaine; for it hath never beene as yet putt in execution against any of them, although such are knowne to live amongst us."<sup>1</sup>

Here we have a full explanation of those features in their civil policy which have appeared to so many intolerant and exclusive. This policy arose wholly from the necessity of the case, and was the dictate of that instinct of self-preservation which has justly been called "the first law of nature." Our fathers acted merely on the defensive. They felt themselves continually in great danger, and were compelled to be perpetually on their guard. They bore no ill will to Baptists or Quakers or Episcopalians or Antinomians, or to any other of God's rational creatures. If these people came among them, and demeaned themselves peaceably, it was well; no harm should befall them. But if they undertook to disturb and destroy the order of things which had been established at great expense of toil and suffering, as well as of money and life, their presence here could not be allowed. The authorities had the right by char-

<sup>1</sup> Hutchinson Papers. Henry Dunster, the first president of Harvard College, afterwards pastor of the Congregational church in Scituate, was a Baptist.

ter to send them away ; and this right they were determined to exercise. This is the conclusion of the whole matter.

"Having fled from the persecutions and corruptions of their land, and come to this distant wilderness from purely religious considerations, they felt entitled to enjoy their retreat, without intrusion or disturbance from the enemies of their faith. They felt entitled to attempt here the erection of a Christian commonwealth, constituted after what they considered the divine will and pattern."<sup>1</sup>

That accomplished historian, Bancroft, himself an earnest champion for the utmost freedom of inquiry and action, has candidly stated the case. Speaking of the alleged intolerance of the early settlers of Massachusetts, he says : "The people did not attempt to convert others, but to protect themselves ; they never punished opinion as such ; they never attempted to torture or terrify men into orthodoxy. The history of religious persecution in New England, is simply this : The Puritans established a government in America such as the laws of natural justice warranted, and such as the statutes and common law of England did not warrant ; and that was done by men who still acknowledged the duty of a limited allegiance to the parent state. The Episcopalians had declared themselves the enemies of the party, and waged against it a war of extermination. Puritanism excluded them from its asylum. Roger Williams, the apostle of soul-liberty, weakened the cause of civil independence by impairing its unity ; and he was expelled, even though Massachusetts always bore good testimony to his spotless virtues. Wheelwright and his friends, in their zeal for strict Calvinism, forgot their duty as citizens ; and they also were exiled. The Anabaptist, who could not be relied on as an ally, was guarded as a foe. The Quakers denounced the worship of New England as an abomination, and its government as treason, and therefore they were excluded on pain of death."<sup>2</sup>

It is therefore in the highest degree absurd to allege that the dealings of the colonial government with the parties who came under its censure, partook of the nature of religious per-

<sup>1</sup> Spirit of the Pilgrims, Vol. II, p. 66.

<sup>2</sup> History of United States, I, 463-4. See also, I, 368, 437, 439.



secution, since in every case the grounds of the proceedings were political only.

The case of John Clarke and others, in 1651, was not overlooked by the present writer while penning the preceding paragraphs. As that case has been supposed to present insuperable objections to the views now presented, it is well to look at the real facts.

It is necessary to remark, in the first place, that the Massachusetts people at that time entertained, and not without reason, a strong dislike to the people of Rhode Island. This dislike arose not so much from diversity of religious sentiment, as from a spirit of lawlessness and disorder which had from the beginning been rife among those islanders. They were often at variance among themselves, and were found incapable of maintaining any regular and efficient government. The New-England Confederacy had refused to receive them into their union, for the simple reason that they could not be relied on for help in any emergency, and were not expected to be other than a burden and an annoyance to their neighbors. Massachusetts, in particular, was exposed to continual danger in the event of a visit from partisans of Anne Hutchinson, who, in 1638, had left her territory and settled on that island. The danger seemed to be increased about the year 1644, when a Baptist church was gathered at Newport. Of this church, John Clarke, formerly one of the Hutchinson party, was the principal member, and soon became the religious teacher. He was a man of talent, shrewd, resolute, capable, and unscrupulous. The settlers on the island were now divided into two parties, one of which, under the lead of Coddington,<sup>1</sup> desired a union with the New-England Confederacy, while the other, the friends of Clarke, were vehemently opposed to it.

In the summer of 1651, the plans of Coddington seemed to be about to succeed. He had either just arrived, or was expected very soon to arrive, from England, with a commission as governor of Rhode Island, to hold this office during life, with a council of assistants agreeable to himself. This plan, if

<sup>1</sup> William Coddington, a most excellent man, weary of the quarrels of the Island, and of the tendencies to "Anabaptistry" now developed, wanted a reunion with the "Bay"; but Clarke was too cunning for him.

carried into effect, would defeat all the schemes which Clarke had been devising ; would unite Rhode Island in a close connection with Massachusetts and Plymouth, and would give these colonies power, indirectly, to shape the destinies of the Island.

This measure Clarke determined, at all events, to frustrate. He knew that his presence would not be tolerated in Massachusetts, whose territory fourteen years previously he had found it necessary to leave. He knew that while the authorities in that colony were not disposed to molest Baptist people who lived quietly among them, they would not allow a man so obnoxious as himself to disturb their meetings, and get up an excitement. He knew there was a severe law against Baptists, passed seven years before, but never yet executed, and he determined to expose himself to its penalties, well judging that this would arouse such hostility to Massachusetts among the Baptists of Rhode Island as would effectually defeat Codrington's plans.

Therefore, with two companions, John Crandall and Obadiah Holmes, the astute Clarke entered the territory of Massachusetts in July, 1851, and proceeded to Lynn, ten miles beyond Boston. Their ostensible object was to visit William Witter, a sick and aged friend, who, Baptist professor as he was, had been living there unmolested. The next day was the Sabbath, and Clarke preached in the forenoon at Witter's house, to a few persons. We know not what he said, but may easily conjecture. He had now laid himself open to the animadversion of the law of 1644, and was immediately arrested by two constables, under a warrant from Robert Bridges, a magistrate in Salem. These officers took him in the afternoon to the meeting-house. When the party entered, the congregation were standing at prayers. Clarke, after taking off his hat, put it on again, sat down, and went to reading in a book he had with him. This was regarded as a disturbance of public worship. When the service was over, Clarke, though under arrest, addressed the congregation, saying that "the church in Lynn was not constituted according to the order of the Lord," etc. On the same day, Clarke, though "in the custody of the law, administered the sacrament of the Supper to one excommuni-

cated person, to another that was under admonition, and to another who was not in fellowship with any church."

These proceedings of Mr. Clarke were viewed as misdemeanors and offences against the public order and peace of the colony. He was therefore sentenced to pay a fine of twenty pounds; Holmes, his companion, who had joined in his offensive speeches and conduct, a fine of thirty pounds, and Crandall, of five pounds. The custom was, if the person fined could not, or would not, pay the fine, he received a whipping as a sort of equivalent. These three men refused to pay their fines, and preferred to take the whipping. Some generous persons paid the fines of Clarke and Crandall, and would have paid the fine of Holmes, had he consented thereto. But Holmes would not consent; he chose to be whipped, and so thirty stripes were given him at the whipping-post in State Street, Boston. Some say the whipping was unmercifully severe; but in his account of the matter, given to us by his friend Clarke, he says it "was so easy that he could well bear it."<sup>1</sup>

The affair answered the end designed. It suited Clarke exactly. Coddington's plans were defeated. Rhode Island was not brought under the shadow of Massachusetts. Clarke remained the master-spirit there.

On a review of the case, it seems evident that Clarke and his companions were not fined, and that Holmes was not whipped, for being Baptists, but because they had placed themselves in the attitude of defiance to the authorities of Massachusetts, and trampled, of set purpose, upon the laws. They came within her jurisdiction for this very purpose. Whether the law under which these men suffered was in all respects just, and whether the treatment they received was in all respects righteous, the present writer pretends not to say. But he has no hesitation in saying that in the conduct of the Massachusetts authorities there were extenuating circumstances; that Clarke and his friends ran wantonly and knowingly into danger which a wise man would certainly have

<sup>1</sup> Clarke sailed for England, Nov. 1651, with a view to procure a revocation of Coddington's commission. While there he printed his tract, "Ill News from New England," from which we gather these particulars.

avoided ; and that the affair cannot be fairly considered a case of persecution for conscience sake. These men were not punished as Baptists, but as disturbers of the peace.

Sir Richard Saltonstall, formerly of Massachusetts, but then for many years in England, on hearing the representations Clarke had there made of the affair, wrote to Cotton and Wilson, of Boston, a letter of remonstrance. In his answer, Cotton says, for substance, that the Massachusetts authorities tolerate Baptists and others of different views, when they behave peaceably ; but not when they undertake to make disturbance of public order.

The proceedings against the Quakers afford the last instances of what have been considered acts of persecution in the colony of Massachusetts. The Quakers of that time had little in common with the sober, quiet, peace-loving, inoffensive, benevolent Friends of more modern times. The sect arose in England in the agitated period of the Commonwealth. The disciples of George Fox and of James Naylor, beginning with the denial of the divine authority of the Scriptures, and pretending to a light within which wholly superseded the Christian Revelation, advanced notions respecting God and Christ and the redemption of man, utterly at variance with the received opinions, and leading to the most deplorable results. They rejected the Christian sacraments and the Sabbath, and reviled the public worship of God and the preaching of the gospel ; disturbed the proceedings of the courts, were disrespectful to men in authority, and committed shameful acts of indecency. James Naylor rode into Bristol in a guise and manner which pretended to be an imitation of Christ's entry into Jerusalem. Their conduct was in the highest degree riotous, turbulent, and provoking. They were regarded as guilty of blasphemy, sedition, and general disorder. They were not so much a religious sect as a band of miscreants.<sup>1</sup> Forsaking their proper abode and refusing to work, they roamed about the country and into distant lands, seeking proselytes.

The first Quakers that came to Massachusetts were two women, Mary Fisher and Anne Austin ; they came in July,

<sup>1</sup> Bishop Burnet says the most dangerous sect known in England in his time were the Quakers.

1656, from Barbadoes. They were sent away by the government; and eight more, four men and as many women, came from England the next month. Severe laws were now passed against Quakers, and against all persons who brought them, and all who harbored them, even for an hour. These laws increased in severity from year to year, imposing enormous fines, sentencing offenders to prison, inflicting the loss of one ear, and at length denouncing capital punishment on such as should return, after being once and again sent out of the country. It was found, however, that though very few persons in the colony embraced their sentiments, the Quakers would still return from banishment, and the evil could not be controlled. The extreme penalty of the law was inflicted Oct. 27, 1659, on two Quakers, William Robinson and Marmaduke Stevenson; Mary Dyer, who had been sent away three or four times, and came back again, was hanged, June 1, 1660; William Leddra experienced the same fate March 14, 1660-1.

The number of Quakers who suffered fine, imprisonment, or whipping, in Massachusetts, was about thirty. Twenty-two were banished on pain of death if they returned. Three had their right ears cut off. Four, as already mentioned, suffered death. The capital punishment of Quakers was stopped by an order from Charles II, dated Sept. 9, 1661, while the prison, the pillory, and the whip might still be used against them.

No sufficient excuse, certainly, can be offered for these severities. Several alleviating considerations, however, merit attention.

1. The conduct of the Quakers was extremely provoking. They were aiming at the subversion of religion, of church order, and of civil government. They were continually disturbing congregations assembled for religious worship. They were, in fact, miserable vagabonds. They went through the streets denouncing the vengeance of God upon the inhabitants. Margaret Brewster went into a meeting-house with her face smeared over as with black paint. Deborah Wilson went through the town of Salem, naked, as a sign to the people. Lydia Wardwell went into the meeting-house at Newbury, as naked as she was born.

2. The Quakers were the aggressive party. They wantonly initiated the strife. As John Clarke did before them, they voluntarily threw themselves into the trouble which befell them. They came into Massachusetts over and over again with the fixed purpose of trampling upon her laws, and setting at defiance her constituted authority. They courted the extreme penalties which were inflicted upon them. They did all this with a stiff audacity which drove the civil magistrates almost to frenzy.

3. The General Court of Massachusetts, when they entered on this course of severity against Quakers, had no intention of proceeding to extreme measures. They supposed that the mere threatening of death would be sufficient; that it would prevent the return of those whom they sent away, so that the occasion for its execution would not arise. But here they found themselves mistaken. They did not know the obstinacy and fanatical resolution of those with whom they were dealing, till they had advanced too far to retreat. It is a melancholy chapter in our history. But even here, the conviction forces itself upon us, that the punishments inflicted, though far too severe for such offences, were for riotous behavior, for outrageous indecency, or, if you please, for downright insanity; and were not instances of religious persecution.

The design which our fathers had from the beginning was noble. Their motives were honorable and worthy. Their policy was, throughout, defensive. They were all the while aiming to establish and perpetuate a condition of society better than had ever been seen before: "a church without a bishop, a state without a king." In this they ultimately succeeded. The free institutions we now enjoy are the fruit of their sacrifices, their toils, their resolute adherence to principle. In no small degree, they are the result of that policy which has so often been complained of as intolerant and exclusive; for it was this very policy which saved the feeble structure they were rearing at such a cost, from being overthrown.

It is further to be observed, that the strict and rigorous policy which the founders of Massachusetts thought it necessary to pursue towards all dissentients, was greatly relaxed, as soon as that necessity became less apparent. When, after the

lapse of about thirty-five years, Massachusetts had become powerful enough to dispense with the securities which seemed to be afforded by her earlier enactments, she abstained from those restrictions upon the elective franchise, and those proceedings against Baptists and Quakers, which had unpleasantly marked her former history. In this respect, her conduct is favorably contrasted with that of other communities, which became more severe in dealing with dissentients, in proportion as they felt themselves more able to oppress and persecute.<sup>1</sup>

To conclude, our fathers must be judged by the standard of their own time, and by no other. It is unfair and unjust to try men of one age by the sentiments and views prevalent two centuries afterwards. The rights of conscience, the true nature of religious liberty, was at that time very imperfectly understood. The right of every man to perfect freedom of opinion and belief, was admitted only in a very narrow circle. Few had considered that the relations of a man with his Maker properly lie beyond the control of human law. The whole current of public sentiment, the world over, with small exception, ran the other way. Our fathers should not be blamed for not acting in all respects according to the light we now enjoy. With regard to this whole subject, it may be easily shown, that, notwithstanding admitted imperfections and defects, they were actually far in advance of their contemporaries. Without referring to the cruel persecutions in France, Germany, and other countries on the continent, and the severities of the High Commission Court in England under Elizabeth and the early Stuarts, it is impossible to forget that by the Act of Uniformity passed in 1662, two thousand excellent ministers of the gospel in the last named country, were for conscience sake deprived of their livings; men whom Locke calls "worthy, learned, pious, orthodox divines," because they would not submit to reordination, and could not render a hearty assent to every word and sentence in the Book of Common Prayer.<sup>2</sup> Lest the unity should escape persecution, the infamous Conventicle Act was passed in 1664, whereby all persons who should be present at any religious meeting, conducted otherwise than in accord-

<sup>1</sup> Palfrey, II, 493.

<sup>2</sup> Neal's History of the Puritans; IV, 306-406.



ance with the liturgy or practice of the Church of England, were subject, for the first offence, to a fine of five pounds, or three months' imprisonment; for the second offence, to a fine of ten pounds, or six months' imprisonment; for the third offence, to a fine of one hundred pounds, or transportation to America, and, in case of their return, to the punishment of death! And these terrible cruelties to be inflicted, without the verdict of a jury, on the oath of a single informer, and at the will of a single justice of the peace!<sup>1</sup> During that and the succeeding reign, nearly eight thousand persons perished in prison for dissenting from the national worship as established by law! Sixty thousand persons are said to have suffered in various ways, in those two reigns, for their conscientious dissent from the Church of England, and their loss of property from this cause alone, amounted, it is supposed, to twelve or fourteen millions sterling!<sup>2</sup>

Instead of bemoaning the intolerance of the New-England fathers, let us be exceeding glad and grateful that in respect of toleration they were far in advance of all the rest of the world at that very day! The present writer, on a careful review of this whole matter, is deeply impressed with the marvellous wisdom and goodness of Almighty God, in raising up such a body of men, and planting them on these shores, carrying them through all their difficulties, and strengthening them in the work they performed for the advancement of his church, and the welfare of mankind in all future ages.

<sup>1</sup> Neal's History of the Puritans. IV, 430, 431.

<sup>2</sup> Ibid. V, 161, 162.

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[To be continued.]

## THOMAS À KEMPIS AND HIS TIMES.

THE character and writings of Thomas à Kempis appear at first sight so exceptional, so rare a blossoming in an unpromising age, that we shall do well perhaps to examine a little the circumstances and spiritual condition of the country and the times in which he lived, and so to bring before us, in distincter outline, the man himself, with the influences which helped to make him what he was ; so shall we better understand the part he bore in that great awakening in the heart of Europe which prepared it for the advent of Luther. For Luther was not the first, perhaps not even the best or greatest man, who had preached the doctrines of the Reformation. Voice after voice had uttered these great truths, and tens of thousands had received them. Many of those voices had been silenced in dungeons or the flames, and thousands of those disciples had been martyred ; but the seeds of truth and new life were springing up, from Hungary to Spain, from England to Calabria.

The stirrings of this spiritual life, even as early as the twelfth century, had led to the formation, in France, Germany, the Netherlands, and Upper Italy, of free spiritual associations, in which men or women, imbued with an earnest religious spirit, might work together, held by no monastic vows, but living apart from society on the one hand, and from the monasteries on the other, both being too corrupt and degenerate to admit of their living a holy life in connection with them undisturbed. Not but that many great and energetic Christian characters were produced under the monastic system ; for instance, some of the reformers themselves ; but, as a whole, it had become unfit for the purpose for which it had been originally designed, and for one or two centuries these free organizations served a useful purpose in the world. But at length they also lost their vitality. The spiritual views of their founders degenerated into mysticism in their more worldly successors, and mysticism became pantheism, as their love and zeal grew cold, and great and alarming errors sprang up among them ; as, for instance, the heretical notions of the "Brethren of the Free

Spirit," who thought their spirit identical with the Holy Spirit, so entirely did they misunderstand and misuse the doctrine of union of the soul with God. Whatever, therefore, they felt disposed to do, that was right for them, however criminal the act might be for others.

It was time for the indestructible roots of the tree of life to send up a fresh shoot. John Ruysbroek, canon of Brussels, born about 1293, nourishing in solitude and contemplation, as well as by the conscientious discharge of his priestly duties, a profounder piety than others of his city or his time, was unconsciously preparing the leaven which was to spread from heart to heart, from land to land, from age to age. At the age of sixty he retired from active duty, and entered the monastery at Greendale, two miles from Brussels, in a great beech forest, at whose southern extremity lies the field of Waterloo, not famous then as now. He became prior of the institution, and author of a reformation among the canons, which extended far and wide over the Netherlands. He was wholly devoted to contemplation, and in the depths of the beautiful forest he felt the illumination of the Spirit of God, and wrote, as he believed, God's messages of truth for men. Multitudes flocked to him, to hear of the self-denying love of God; and the revival of spiritual life spread to many hearts. He lived to a great age, and died at about the time of the birth of Thomas à Kempis. But wide-spread as was the effect of his preaching and his writings, the result of his life-work was probably most manifest in the influence which he exerted upon Tauler, the great preacher and reformer, who developed his contemplative spirit, and taught the doctrines of the inner life and the union of the soul with God; and upon Gerhart Groot, the eloquent and devoted Christian teacher of the people, who embraced his spirit of practical reform. Tauler labored among the contemplative Germans, and Gerhart among the practical Netherlanders; and both did much to bring in the Reformation.

Gerhart Groot was born at Deventer, in 1340. After three years of study at the University of Paris, he returned home at the age of eighteen, Master of Arts, versed in theology and magic. He was made canon of Utrecht, and was a worldly-minded and very gay young clergyman. One or two of his

pious friends talked with him with great earnestness, urging him to live a different life, and with such success that Gerhart became a changed man. He renounced his wealth and gayety, burned his books of magic, spent three years in the silence and subjection of a Carthusian monastery, and devoted himself to the study of the Scriptures. But action was a necessity of his nature, and he seemed to have found his right place when he was appointed, by the Bishop of Utrecht, preacher for the whole of his diocese. He was an earnest and eloquent revival preacher; and as he went from place to place, he preached in the open air twice a day, to eager throngs which the parish churches could not contain. But he attacked the corrupt lives of the clergy with such boldness, that his license to preach was revoked, and he found himself suddenly cut off from what he had thought the work of his life. But God was leading him in the right way. He went to Greendale to see Ruysbroek, and spent some days with him. Much impressed by his character and life, he resolved to form an association which should be, like that at Greendale, a real brotherhood. He loved the society of young men, and the school at Deventer gave him an opportunity for labor among such. He advised them, helped them, entertained them at his table, read with them, and gave them an opportunity of earning money, by employing them as copyists of the Bible and many good books. This circle of young men enlarged continually; and at length one of them, Florentius Radewins, proposed that they should put their earnings into a common fund, and live together. This was the origin of the association called "The Brethren of the Common Lot," an association which continued to do a good work until the printing-press superseded their copying labors, and the light which they faithfully held up in the midst of a dark age, was lost in the sunrise of the Reformation.

The brethren lived in what they called "Brother-houses," about twenty together, living so pure, useful, and active a life, that Luther, who had certainly little enough admiration for what was conventual, said of them: "Such monasteries and brother-houses please me beyond measure. Would to God that all monastic institutions were like them! Clergymen, cities, and countries would then be better served and more prosperous than they now are."

Gerhart died of the plague, at the age of forty-four, appointing Florentius his successor. Thomas à Kempis never saw Gerhart, as he was only four years old at the time of Gerhart's death; but the "Imitation of Christ" plainly shows what influence Gerhart's "Rules of Life" and "Moral Sayings" had exercised upon his mind and heart.

Florentius took his degree at the University at Prague, some years before John Huss entered it. Returning to the Netherlands, he heard Gerhart at Utrecht; was deeply affected by his preaching, and became his warm personal friend. When Gerhart ceased preaching and went to Deventer, Florentius removed thither also, and was vicar of a church there. At the death of Gerhart, he undertook the management of his young institution, and carried his wishes and plans into execution. One of these plans was the establishment of a monastery of regular canons, in connection with the communities of Brethren and Sisters of the Common Lot; (for there were Sister-houses as well as Brother-houses.) In this manner, the Monastery of Windesheim was set on foot, where John, the brother of Thomas à Kempis, was a canon. Several similar establishments followed, among them, that of Mount St. Agnes, near ZwoU, rendered famous by the long priorship of Thomas à Kempis.

Thomas Hamorlein was born in 1380, at Kempen, a small but pleasant town in the great plain of the Rhine, not far from Cologne, and hence, according to the custom of the time, he was called Thomas à Kempis. His father was a frugal and industrious mechanic, his mother a woman of earnest piety, who early instilled into her child a love for spiritual things.

The boy must have evinced fine talents, else his parents would hardly have thought of making him a scholar, as they were very poor, and he would have to depend upon the liberality of others. The Brethren of the Common Lot were always ready, however, to help such youths, giving them means of subsistence, instruction, and religious training, and offering the prospect of permanent support. At the age of thirteen, Thomas was sent to the Grammar school at Deventer, which, though independent of the Brother-house in that place, was really connected with it in various ways, as the Brethren

had charge of part of the instruction, and zealously befriended the scholars, particularly the needy ones. After a short time, Thomas went to see his brother John at Windesheim, and he gave him a letter of introduction to Florentius. Florentius won the heart of the youth by the kind interest he took in him, furnishing him with the books he was too poor to purchase, and procuring lodging for him in the house of a good woman. He gave him money, also, to pay his school fees and redeem his books which he had been obliged to pawn. But the rector of the school inquired who gave him the money, and hearing it was Florentius, he said: "Go, take it back to him; for his sake I shall charge you nothing."

Thomas was much impressed by the life of the Brethren, who lived in the world, and yet had nothing worldly about them; and he attached himself to them and obtained an abode in the Brother-house. The religious atmosphere of this home, the fellowship of young men of fervent piety, and especially the presence of Florentius, for whom he had conceived an ardent and most enthusiastic love, made the place, as he says, "Paradise to him." He seems to have loved Florentius as a father, and revered him as a saint. Before he became a resident of the Brother-house, he, with other boys from the Grammar school, used to sing in the choir. Here Florentius was also present. "Now, whenever," Thomas says, "I saw my good master Florentius standing in the choir, even although he did not look about, I was so awed in his presence by his venerable aspect, that I never dared to speak a word. On one occasion I stood close beside him, and he turned to me and sang from the same book. He even put his hand upon my shoulder, and then I stood as if rooted to the spot, afraid even to stir, so moved was I."

When he came to live under the same roof, a closer acquaintance did not diminish his reverence, but only strengthened his love. He went to him in every trouble of mind, or clouded moment, and a temperament like his must have known many such, and the strong and sunshiny nature of the master always brought him comfort and encouragement.

In consequence of impaired health, Florentius sometimes could not partake of the common meal. On such occasions,

Thomas considered it an honor and delight to attend and serve him. And when he was more seriously ill, Thomas went to the neighboring houses to request that he might be remembered in prayer, and his veneration for him led him to engrave deeply on his mind the sayings and character of his master, and express the spirit of them in his actions and his writings.

Thomas was fortunate in his room-mate, Arnold, a young man of glowing piety, whose fervor and devotion made a deep impression upon his mind. His nature was to look fondly up to some higher character, and endeavor to raise itself by imitation to the same level.

After he had been for seven happy years in the Brotherhouse, Florentius said to him: "My most beloved son Thomas, the time has come when you must decide upon a vocation. Whether you choose the active life, devoting yourself to good works, or the contemplative life, sitting at the feet of Jesus, you can walk it better and more safely in the convent than in the world which lieth in wickedness."

"Father," said Thomas, "you open to me the prospect of what I have long desired. Be so good as to procure for me a place among my dear school-fellows upon Mt. St. Agnes." Next day, therefore, Florentius gave him a letter of recommendation to the prior of this convent, which has a retired site, upon an upland, near the town of Zwoll.

Florentius died in 1400, which seems to have been the same year in which Thomas left Deventer. He was very kindly received at Mt. St. Agnes, passed a novitiate of six years, and then became a regular canon. Seventy-one years in all he spent at that little monastery, full of zeal and activity in promoting the welfare of his community, of which he was made sub-prior, and afterwards steward. But this latter office brought him into contact too much with outer and mundane things, and he became sub-prior again, so as to give himself wholly to the spiritual side of life. He did not love nature, like Ruysbroek, but studied in his cell, instead of in the forest, not wishing to have his attention disturbed by outward things. He wrote the lives of several of the brethren at Deventer, including those of Gerhart and Florentius, of his friend Arnold, and also that of John



Cacabus, the cook, who, besides practising his calling, was given to spiritual contemplation, able also to instruct others. Thomas à Kempis wrote sermons and shorter essays for the use of novices. Like Ruysbroek, he was an eloquent preacher, and crowds came to him, to hear his words of wisdom, and to have enkindled in them the fire of spiritual zeal. At the age of sixty he wrote his immortal work, "*The Imitation of Christ*," a genuine reflex of his life.

The passionate devotion, the absorbing love, the careful study to reproduce their virtues which he had manifested in youth towards the friends whom God gave him, were fixed, in later years, upon the Divine Master. These friendships had not been idolatries to repent of or to be superseded, but stepping-stones up to the higher friendship of the Lord himself, for which purpose He gave them.

Thomas was a diligent and skilful copyist, and made many copies of the Holy Scriptures, also of "*The Imitation of Christ*." He wrote some hymns, but showed no talent for poetry; indeed, one could hardly expect a genius for this art in one who ignored all art, and said: "*The true monk has no desire to contemplate the beautiful.*" Strange doctrine, when the object of all their contemplation was the Absolute Supreme Beauty, the Source and Perfection of all that is beautiful! He loved sacred music, but more as a religious service than as an art. In politics he took no interest. He warned his disciples to abstain from intercourse with the rich and great. Yet he was not unlearned, according to the standard of the age, and was ready to encourage young men to study the classics and the sciences; and from his quiet cell went forth restorers of ancient literature, and men who labored with success for the revival of science in the Netherlands.

He lived to a great age, but to the last preserved a healthy state of body and soul, good eyesight, and a cheerful disposition. He died in July, 1471, at the age of 91 or 92.

A strict Catholic and a rigid monk, he nevertheless was one of those who paved the way for the Reformation, by inculcating the reading of the Bible; by laying stress always upon Christ and his gospel, repentance, faith, and love, and not upon ceremonial observances; by laboring for the religious revival and instruction of the people, and by caring for the literary

and philological education of the rising generation. And moreover, under his immediate influence was trained up John Wessel, of whom Luther said, "If I had read Wessel sooner, my adversaries would have presumed to say that I had borrowed my whole doctrine from him, our minds are so consonant to each other."

Wessel was educated among the Brethren of the Common Lot, went to Mt. St. Agnes, became intimately acquainted with à Kempis, and had some thoughts of entering the monastery. But though he was fervent in his piety, his thirst for knowledge and desire for action predominated. He was a self-reliant, inquisitive, reforming spirit, for whom God had other work. He thought there was too much superstition among the brethren. When Thomas was exhorting him to a reverent worship of the Virgin Mary, Wessel replied: "Father, why do you not rather lead me to Christ, who so graciously invited those who labor and are heavy-laden to come unto *Him*?" And again, when Thomas urged a strict observance of the fasts of the church, Wessel said: "God grant that I may *always* live in purity and temperance, and fast from vice and sin!" Thomas à Kempis was struck by these remarks, and took occasion to change some passages in his writings, which now show less admixture of superstition.

Wessel was a Frieslander; he went from the teachings of Thomas à Kempis to the University of Cologne, and thence, as student and teacher, to all the great universities of France, Germany, and Italy, gathering up and imparting much learning. He taught the doctrines afterwards called Lutheran; but, partly owing to his suavity and prudence, and partly to his influential friends, especially the Bishop of Burgundy, he escaped a breach with Rome, and the persecution which silenced others, among them John of Wesel, a friend of Wessel's, and often confounded with him, who died in prison for the same truths which Wessel taught.

Wessel died in October, 1489, when Luther was six years old. But his pupil Reuchlin, and Erasmus, another of the Deventer scholars, held up the torch of truth, until Luther's hand was strong enough to receive it, and light with it the lamps of a new age.

MARY E. ATKINSON,

*Norton, Mass.*

# CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1872-73.

THE following lists are compiled from the printed catalogues (with additions by letters), and information in manuscript.

The seminaries are arranged in the alphabetical order of the towns and cities in which they are located. We have changed arrangement of columns to secure uniformity of style.

The date following the office of a professor is that of the year when he entered upon that professorship. If he was earlier a professor in some other department, we have mentioned the fact in parenthesis, showing the entire term of his official connection with the seminary.

The line "Name and Residence, Graduated," which is prefixed to "Resident Licentiates," Andover, is to be considered as prefixed to every class throughout all the lists. Two dashes under "Graduated" signifies that the person has not been a member of any college; the name of a college, with a dash where the year would come, signifies that the person was once a student in that college but did not graduate; a blank in either case signifies our ignorance, although we have supplied many dates from the several Triennials.

The following list of abbreviations of names of colleges, which we annually use, was prepared after careful survey of the whole field. To secure uniformity, we are obliged to make several changes from the abbreviations used in the several catalogues. Our rule is, in case of conflict, to use the simple initials for the older colleges, and more extended abbreviations for the later ones. Thus, "B.C." belongs to Bowdoin College, and not to Beloit, although some catalogues give it to the latter.

Ad.C. Adrian College, Michigan.	N.Y.U. New York University.
A.C. Amherst College, Massachusetts.	O.C. Oberlin College, Ohio.
B.C. Bowdoin College, Maine.	Ol.C. Olivet College, Michigan.
Ba.C. Bates College, Maine.	O.W.U. Ohio Wesleyan University.
Bald.U. Baldwin University, Ohio.	Ott.U. Otterbein University, Ohio.
Bel.C. Beloit College, Wisconsin.	P.C. Pennsylvania College.
B.U. Brown University, Rhode Island.	Ri.C. Ripon College, Wisconsin.
C.U. Colby University, Maine.	U.C. Union College, New York.
D.C. Dartmouth Coll., N. Hampshire.	U.Ch. University of Chicago, Illinois.
Ham.C. Hamilton College, New York.	U.M. University of Michigan.
H.C. Harvard College, Massachusetts.	U.P. University of Pennsylvania.
Hills.C. Hillsdale College, Michigan.	U.Vt. University of Vermont.
Ill.C. Illinois College.	U.W. University of Wisconsin.
Io.C. Iowa College.	Wab.C. Wabash College, Indiana.
K.C. Knox College, Illinois.	Westf.C. Westfield College, Illinois.
Lin.C. Lincoln University, Pa.	Westm.C. Westminster College, Pa.
Mac.C. Macon College, Tennessee.	Wg.C. Waynesburg College, Penn.
Mar.C. Marietta College, Ohio.	W.R.C. Western Reserve College, Ohio.
McG.U. McGill University, Canada.	Wh.C. Wheaton College, Ohio.
M.C. Middlebury College, Vermont.	Witt.C. Wittenburg College, Ohio.
N.W.C. North Western College, Illinois.	W.C. Williams College, Massachusetts.
N.J.C. New Jersey College.	Wn.C. Western College, Iowa.
N.Y.C. New York College.	Y.C. Yale College, Connecticut.

## I. ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

Opened for instruction, September 28, 1808.

## FACULTY.

- Rev. EDWARDS A. PARK, D. D., Abbot Professor of Christian Theology.—1847. (Was Professor of Sacred Rhetoric, 1836-47.)  
 Rev. JOHN L. TAYLOR, D. D., Smith Professor of Theology and Homiletics (in the Special Course), and Lecturer on Pastoral Theology.—1868.  
 Rev. AUSTIN PHELPS, D. D., Bartlet Professor of Sacred Rhetoric.—1848.  
 Rev. EGBERT C. SMYTH, D. D., Brown Professor of Ecclesiastical History.—1863.  
 Rev. J. HENRY THAYER, Associate Professor of Sacred Literature.—1864.  
 Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature.—1866.  
 Rev. J. WESLEY CHURCHILL, Jones Professor of Elocution.—1868.

Rev. WILLIAM L. ROPES, Librarian.

Rev. THEODORE D. WOOLSEY, D. D., LL. D., Lecturer on Foreign Missions.

—, Lecturer on Congregationalism.

Rev. JACOB M. MANNING, D. D., Lecturer on the Relations of Christianity to Popular Infidelity.

—, Lecturer on Home Evangelization.

Pres. NOAH PORTER, D. D., LL. D., Lecturer on Intellectual Philosophy.

Rev. JOSEPH P. THOMPSON, D. D., LL. D., Lecturer on Egyptology.

## RESIDENT LICENTIATES.

Name and Residence.	Graduated.	field, N. Y.	
Thomas R. Beeber, Meency, Pa.	P.C. 1869	George Sterling, New Milford, Ct.	A.C. 1870
Chas. C. Carpenter, Andover, Mass.	—	Roderic Terry, Irvington, N. Y.	Y.C. 1870
Edwin S. Gould, Paxton, Mass.	—	Geo. H. Tilton, Hopkinton, N. H.	A.C. 1870
John W. Haley, Andover, Mass.	D.C. 1860	John T. Ward, Evan's Mills, N. Y.	Hills.C. 1870
David P. Lindsley, Andover, Mass.	—	Charles A. White, Charlestown, Mass.	W.C. 1870
George E. Lovejoy, Lowell, Mass.	—	John H. Williams, Dudley, Mass.	A.C. 1868
W. S. Stockbridge, Gardiner, Me.	Ba.C. 1867	Newell S. Wright, Alden, Ill.	Bel.C. 1869

(7)

## SENIOR CLASS.

Walter M. Barrows, Arvon, Kan. Ol.C. 1867

L. Payson Broad, Worcester, Mass. Y.C. —

Chas. H. Brooks, Lennoxville, Que. —

McG.U. 1868

Geo. Walker Christie, Berlin, Wis. —

Bel.C. 1870

Henry C. Crane, Norton, Mass. —

D.C. 1869

Alfred H. Hall, Boston, Mass. —

H.C. 1867

Wm. Dickinson Hart, Lyssander, N. Y. —

Q.C. 1870

Wm. S. Howland, Jaffna, Ceylon. —

A.C. 1870

Robert Allen Hume, New Haven, Ct. —

Y.C. 1868

E. Winthrop Jenney, Galesburg, Ill. —

K.C. 1870

Horace H. Leavitt, Cambridgeport, Mass. —

W.C. 1869

Albert Livermore, Spencer, Mass. —

A.C. 1868

Geo. Hale Scott, Vergennes, Vt. —

W.C. 1865

Edward G. Selden, Norwich, Ct. —

Y.C. 1870

Joel M. Seymour, Rootstown, O. —

W.R.C. 1870

## MIDDLE CLASS.

Sidney E. Bailey, Saxton's River, Vt. —

Fred'k H. Bartlett, Bristol, N. H. —

Edward A. Benner, Lowell, Mass. —

Marvin D. Bisbee, Springfield, Vt. —

A. J. Chittenden, Ripon, Wis. —

John T. Crumrine, Lindly's Mills, Pa. —

Elisha F. Fales, Jr., Wrentham, Mass. —

Edward S. Fitz, Chicopee, Mass. —

Chas. Nelson Flanders, Haverhill, N. H. —

James Bartlett Gregg, Andover, Mass. —

Charles L. Hall, New York City. —

John W. Hird, Andover, Mass. —

G. Milton Howe, Oxford, Mass. —

Frank D. Kelsey, Columbus, O. —

Henry L. Kendall, Barrington, R. I. —

A.C. 1871

A.C. 1869

D.C. 1871

R.I.C. —

Wg.C. 1871

B.U. 1870

A.C. 1871

Mar.C. 1870

B.U. 1871

## 296 *Congregational Theological Seminaries in 1872-73.* [April,

S. Sherborne Mathews, Boston, Mass. —	Chas. E. Gordon, Worcester, Mass. Y.C. —
John P. Sanderson, Springfield, O. —	James L. Hill, Fayette, Iowa. Io.C. 1871
Witt.C. 1869	John H. Hincks, Bridgeport, Ct. Y.C. 1872
Joseph B. Seabury, New Bedford, Mass. A.C. 1869	John A. Kaley, Carey, O. Witt.C. 1872
Edwin B. Sellers, Boston, Mass. Wh.C. 1866	Wm. Lawrence, Brookline, Mass. H.C. 1871
Chas. R. Seymour, Rootstown, O. W.R.C. 1870	Robt. J. Mathews, Brookfield, O. W.R.C. 1872
John E. Smith, Oberlin, O. O.C. 1870	David McG. Means, Andover, Mass. Y.C. 1868
Edwin C. Stickel, Decatur, Ill. A.C. 1869	Harry P. Nichols, Salem, Mass. H.C. 1871
Edward George Stone, Warren, Ct. A.C. 1871	Frank Parker, Gloucester, Mass. A.C. 1872
Charles L. Tomblen, West Brookfield, Mass. A.C. 1871	Wm. A. Rand, Portsmouth, N. H. —
E. Payson Wheeler, Beloit, Wis. Bel.C. 1870	Charles L. Short, New York City. C.C. 1872
Leverett S. Woodworth, West Williamsfield, O. B.U. 1871	Charles E. Steele, New Britain, Ct. Y.C. 1871
(26)	Arthur H. Warren, Leicester, Mass. Y.C. 1870
	Charles E. Steele, New Britain, Ct. Y.C. 1871
	T. Franklin Waters, Salem, Mass. H.C. 1872
	J. D. Williamson, Cleveland, O. W.R.C. 1870
	(29)

### SPECIAL COURSE.

JUNIOR CLASS.	Wm. A. Lamb, New Britain, Ct. —
Robert C. Bedford, Tomah, Wis. Bel.C. 1872	Andrew Mitchell, Lawrence, Mass. —
Will S. Bugbey, Springfield, O. Witt.C. 1872	Thos. Robinson, Salisbury, Eng. A.C. 1872
Austin H. Burr, Oberlin, O. O.C. 1871	Joseph Nee-Sima, Yeddo, Japan. A.C. —
James H. Childs, Amherst, Mass. A.C. 1869	James T. Wilson, Brooklyn, N. Y. —
John W. Colwell, Providence, R. I. B.U. 1872	(5)
	Total, 81.

## II. THEOLOGICAL SEMINARY, BANGOR, MAINE.

Opened for instruction in November, 1817.

### FACULTY.

- Rev. ENOCH POND, D. D., President, Professor *Emeritus* of Ecclesiastical History. — 1855-1870, *Emeritus*, 1870. (Was Professor of Theology, 1832-55.)
- Rev. DANIEL SMITH TALCOTT, D. D., Hayes Professor of Sacred Literature. — 1839.
- Rev. JOHN R. HERRICK, D. D., Buck Professor of Christian Theology, and Librarian. — 1867.
- Rev. WILLIAM M. BARBOUR, D. D., Fogg Professor of Sacred Rhetoric and Pastoral Duties. — 1869.
- Rev. LEVI L. PAINE, Professor of Ecclesiastical History. — 1870.

### RESIDENT LICENTIATE.

Clarendon A. Stone, Brewer, Me.

### SENIOR CLASS.

Ezra Andrews, Aina, Me.  
F. C. Bradeen, Buxton, Me.  
John W. Brownbill, South Boston, Mass.  
Thomas M. Davies, Cape Elizabeth, Me.  
William N. J. Dean, Fall River, Mass.  
Daniel C. Heath, Farmington, Me.  
William E. Spear, Rockland, Me.

(7)

### MIDDLE CLASS.

James H. Chalmers, Wells River, Vt.  
John R. Chalmers, Wells River, Vt.  
F. W. French, Hartford, Ct.  
B. F. Grant, Newport, Me.  
Horace Graves, Bangor, Me.

C. E. Harrington, Farmington, N. H.  
Richard W. Jenkins, Wilkesbarre, Pa.  
Thomas Kenney, Milo, Me.  
Benjamin B. Merrill, Cumberland, Me.  
Charles N. Sennett, Harpswell, Me.  
S. W. Whitcomb, Hampden, Me.

(11)

### JUNIOR CLASS.

Edmund J. Burgess, East Tilsbury, Can.  
Richard M. Burgess, East Tilsbury, Can.  
Zenas Crowell, Montreal, Can.  
John G. Evans, Hudson, O.  
Lewis D. Evans, Hudson, O.  
George Hindley, Frome, Can.  
Herbert A. Loring, East Sumner, Me.  
William Peacock, Lanark, Can.

(8)

Total, 27.

## III. THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS.

Opened for instruction in 1858.

## FACULTY.

Rev. SAMUEL C. BARTLETT, D. D., New England Professor of Biblical Literature.—1858.  
 Rev. FRANKLIN W. FISK, D. D., Wisconsin Professor of Sacred Rhetoric.—1858.  
 Rev. JAMES T. HIDE, D. D., Iowa Professor of Pastoral Theology and Special Studies.—1870.  
 Rev. GEO. N. BOARDMAN, D. D., Illinois Professor of Systematic Theology.—1871.

Rev. TRUMAN M. POST, D. D., Lecturer on Ecclesiastical History.  
 Prof. EDWARD M. BOOTH, A. M., Instructor in Elocution.  
 Rev. GEORGE S. F. SAVAGE, *Advance Building*, 107 Fifth Avenue, Chicago, Financial Secretary and Treasurer.

## RESIDENT LICENTIATE.

W. G. Marts, Washington City, D. C.

(1)

## SENIOR CLASS.

Seth A. Arnold, Wauponsee Grove, Ill.

Io.C. 1869

A. Wesley Bill, Chicago, Ill.

Thos. Lincoln Brown, Appleton, Wis.

William Willis Curtis, Dover, Ill. Bel.C. 1870

William G. Dickinson, Mendota, Ill.

Jesse Laurence Fonda, Wheaton, Ill.

Wh.C. 1868

Isaac Callestr Hughes, North Wales, Ill.

— — —

Chas. Wilbur Merrill, Cannon Falls,

Minn.

Bel.C. 1870

Richard Miller, Winnebago, Ill.

Bel.C. 1870

Geo. William Nelson, Beloit, Wis.

Bel.C. 1870

Homer Joseph Parker, Danville, P. Q.

M.C. 1869

Charles Francis Reed, Grinnell, Iowa.

Io.C. 1867

Augustus Marcus Rice, Kasson, Minn.

U.W. 1870

Barnabas Walker Root, Sherbro, W.

K.C. 1870

Dana Sherrill, Lisbon, Ill.

Bel.C. 1870

\*Arthur Lathrop Smith, Jacksonville,

Ill.

Dallas David Tibbets, Ft. Madison,

Iowa.

Hills.C. 1870

Harmon Bascom Tuttle, Roscoe, Ill.

Bel.C. 1870

Allen J. Van Wagner, Kewanee, Ill.

Io.C. 1869

Mahlon Willett, Decorah, Iowa.

\* Deceased.

(20)

## MIDDLE CLASS.

Julius Caesar Armstrong, Chicago, Ill.

M.C. 1869

John W. Bradshaw, Chicago, Ill.

H.C. 1869

William Gallagher, Jr., Boston, Mass.

H.C. 1869

Henry Martin Goodell, Ann Arbor,

Mich.

U.M. 1871

Watson Richard Millard, Milwaukee,

Wis.

U.M. 1871

Horace Hutchinson Robbins, Muscatine, Iowa.

Io.C. 1870

Andrew J. Smith, Lima, Wis.

Bel.C. 1871

Orville Sylvester Smith, Delavan, Wis.

Bel.C. 1871

(8)

## JUNIOR CLASS.

Charles Henry Abbott, Andover, Mass.

James Theodore Clifton, Darlington,

Wis.

Lemuel Spencer Hastings, St. Johnsbury, Vt.

D.C. 1870

Gilbert Tompkins Holcombe, Chicago,

Ill.

Godfrey C. Knobel, Chicago, Ill.

N.W.C. 1870

Marshall Reuben Peck, Brookfield, Vt.

D.C. 1870

Emerson F. Smith, Beazonia, Mich.

Ol.C. 1871

Julius Eugene Storm, Chesterfield,

Mich.

Seth Morell Wilcox, New Milford, Ill.

Bel.C. 1872

(9)

## SPECIAL COURSE.

## THIRD YEAR.

William Henry Skentlebury, Chicago,

Ill.

James Foster Smith, Belmond, Io.

(2)

## SECOND YEAR.

Enoch Atkins, Lawrence, Kansas.

Ledyard Ely Benton, Lake Mills, Wis.

John B. Bidwell, Goodland, Ind.

Robert Kirk, Chicago, Ill.

Gilbert Rindell, Jr., Williamsburg,

Io.

(5)

298 *Congregational Theological Seminaries in 1872-73.* [April,

FIRST YEAR.

George E. Darling, Oakfield, Wis.	— — —	Jacob Schnelder, Decorah, Io.	— — —
John C. Douglas, Stoughton, Wis.	— — —	Walter S. Shotwell, Lawrence, Kan.	— — —
Hiram J. Ferris, Milton, Wis.	— — —	— — —	— — —
Daniel W. Gillmore, Chicago, Ill.	— — —	Frederick H. Smith, Shoreham, Vt.	— — —
Thomas Nield, Elysian, Minn.	— — —	Delos A. Strong, North Adams, Mich.	— — —
Theodore C. Northcott, Springfield, Ill.	— — —	Moses T. Weir, Lawrence, Kans.	— — —
		(11)	Total, 56.

IV. THEOLOGICAL INSTITUTE OF CONNECTICUT, HARTFORD, Ct.

Opened for instruction in 1834.

FACULTY.

- Rev. WILLIAM THOMPSON, D. D., Nettleton Professor of the Hebrew Language and Literature. — 1834.  
 Rev. ROBERT G. VERMILYE, D. D., Riley Professor of Christian Theology. — 1837.  
 Rev. JOSEPH C. BODWELL, D. D., Hosmer Professor of Preaching, and the Pastoral Charge. — 1863.  
 Rev. THOMAS S. CHILDS, D. D., Waldo Professor of Biblical and Ecclesiastical History. — 1872.  
 Rev. MATTHEW B. RIDDLE, D. D., Professor of New Testament Exegesis. — 1872.

SENIOR CLASS.

Frederick H. Allen, Lawrence, Mass.	— — —	William N. Meserve, Hartford, Ct.	— — —
Edward P. Butler, Essex, Vt.	U.Vt. 1870	(6)	JUNIOR CLASS.
George Dodson, Hartford, Ct.	— — —	Howard S. Clapp, Hartford, Ct.	Y.C. 1872
Charles W. Kilbon, Springfield, Mass.	— — —	Albert M. Curry, Hartford, Ct.	Y.C. 1872
Frank B. Makepeace, Worcester, Mass.	— — —	Henry W. Eldridge, Kensington, N. H.	A.C. 1871
P. B. Shiere, Providence, R. I.	B.U. 1870	Arthur G. Fitz, Manchester, N.H.	D.C. 1872
Mellen D. Stone, Jaffrey, N. H.	D. C. 1870	Edward S. Hume, New Haven, Ct.	Y.C. 1870
Josiah Greene Willis, Springfield, Mass.	— — —	Ferdinand T. Lathe, Southbridge, Mass.	— — —

(8)

MIDDLE CLASS.

Frank J. Grimes, Keene, N. H.	— — —	Peter McLean Donald, Ithaca, N. Y.	U.C. — — —
John H. Goodell, Stafford Springs, Ct.	— — —	Charles Maehl, Hartford, Ct.	— — —
Andrew J. Hanna, Boston, Mass.	— — —	Cyrus Stone, Hartford, Ct.	W.C. 1872
Louis W. Hicks, Worcester, Mass.	Y.C. 1870	Israel N. Terry, Lyme, Ct.	A.C. 1871
John E. Hurlbut, New London, Ct.	— — —	Frederick H. Wales, Elmira, N. Y.	D.C. 1872
		Sheldon H. Wheeler, South Hero, Vt.	U.Vt. 1871
		George W. Winch, Northfield, Vt.	U.Vt. 1870
		William S. Woodruff, Hartford, Ct.	— — —
		(14)	Total, 23.

V. THEOLOGICAL DEPARTMENT OF YALE COLLEGE, NEW HAVEN, CONNECTICUT.

Opened for instruction in 1822.

FACULTY.

- Rev. NOAH PORTER, D.D., LL. D., President (1871), and Clark Professor of Moral Philosophy and Metaphysics. — 1846. (Was Temp. Prof. of Theology, 1858-'66.)  
 Rev. LEONARD BACON, D. D., LL. D., Lecturer on Church Polity and American Church History. — 1871. (Was Temp. Prof. of Theology, 1866-'71.)  
 Rev. GEORGE E. DAY, D. D., Holmes Professor of the Hebrew Language and Literature and Biblical Theology. — 1866.



Rev. SAMUEL HARRIS, D. D., LL. D., Dwight Professor of Systematic Theology. — 1871.  
 Rev. JAMES M. HOPPIN, D. D., Professor of Homiletics and the Pastoral Charge. — 1861.  
 Rev. GEORGE P. FISHER, D. D., Professor of Ecclesiastical History. — 1861.  
 Rev. TIMOTHY DWIGHT, D. D., Buckingham Professor of Sacred Literature. — 1858.

Rev. HENRY WARD BEECHER, Lecturer on Preaching.

## RESIDENT LICENTIATES.

## ATTENDING LECTURES.

James Demarest Eaton, Lancaster,  
 Wis. Bel.C. 1869  
 Thomas Jefferson Volentine, Chicago,  
 Ill. B.U. 1867  
 (2)

## SENIOR CLASS.

Augustine Barnum, Wauseon, O. O.C. 1870  
 George Lee Beach, Andover, O. O.C. 1870  
 John S. Chandler, New Haven, Ct. Y.C. 1870  
 Roswell Chapin, Seville, O. O.C. 1870  
 Truman D. Childs, Bainbridge, O. O.C. 1870  
 Charles Burritt Curtis, Dover, Ill. Bel.C. 1870  
 Quincy Lamartine Dowd, Seville, O. O.C. 1870  
 John Penttyrch Evans, Plymouth, Pa. —  
 Charles Newton Fitch, Geneva, O. O.C. 1869  
 Franklin Solomon Fitch, Geneva, O. O.C. 1870  
 Henry L. Griffin, Williamstown,  
 Mass. W.C. 1868  
 Frederick Smith Hayden, Milwaukee,  
 Wisc. Y.C. 1869  
 Henry Larned Hutchins, New Haven,  
 Ct. Y.C. 1870  
 Henry David Kutz, Harrisburg, Pa.  
 Witt.C. —  
 George Clark Lamb, Point Pleasant,  
 Ill. Westf.C. —  
 Theodore Philander Prudden, New  
 Haven, Ct. Y.C. 1869  
 John Alun Roberts, Coedpoeth,  
 Wales. Bala C. Wales. —  
 William Edward Safford, Evanston,  
 Ill. O.C. 1870  
 Edward Payson Salmon, Beloit,  
 Wisc. Bel.C. —  
 Robert Brown Stimson, Terre Haute,  
 Ind. Wab.C. —  
 John Thomas, Abercarnaid, Wales,  
 Bala C. Wales. —

George F. Waters, Lenox, O. O.C. 1870  
 (22)

## MIDDLE CLASS.

George Whitefield Benjamin, M. D.,  
 New Haven, Ct. Y.C. 1864  
 John Carey Boals, Somerville, Tenn.  
 Mac.C.  
 Homer James Broadwell, M. D., New  
 Haven, Ct. —  
 Samuel Edwin Busser, York, Pa. P.C. 1871

Andrew Lewis Büttner, Fort Wayne,  
 Ind. Wab.C. 1871  
 Newell Meeker Calhoun, Bethlehem,  
 Ct. —  
 Franklin Countryman, New Haven,  
 Ct. Y.C. 1870  
 William Burke Danforth, Royalton,  
 Vt. D.C. 1871  
 Marshall Richard Gaines, New Haven,  
 Ct. Y.C. 1865  
 William Greenwood, Boston, Mass. A.C. 1871  
 Aaron Merritt Hills, Mt. Vernon, O. O.C. 1871  
 Joel Stone Ives, Castine, Me. A.C. 1870  
 James C. McNaughton Johnston,  
 New Wilmington, Pa. Westm.C.  
 George Edwin McLean, Great Bar-  
 rington, Mass. W.C. 1871  
 John Newton McLoney, Eddyville,  
 Iowa. Io.C. 1871  
 Charles William Mallory, Hamden,  
 N. Y. A.C. 1871  
 James Brackett Mason, East Putney,  
 Vt. D.C. 1871  
 George Michael, Shawnee, Pa. P.C. 1871  
 Howard Walter Pope, Westville, Ct. Y.C. 1871  
 Roswell Olcott Post, Logansport, Ind.

Wab.C. 1871  
 Stephen Henry Robinson, West  
 Woodstock, Ct. D.C. —  
 William Mackintire Salter, Burling-  
 ton, Iowa. K.C. 1871  
 Richard Bailey Snell, New Sharon,  
 Iowa. Io.C. 1870  
 John Wolcott Starr, Guilford, Ct. Y.C. 1871  
 John Lawson Stoddard, Boston,  
 Mass. W.C. 1871  
 John Philander Trowbridge, Pom-  
 fret, Ct. A.C. —  
 (26)

## JUNIOR CLASS.

Albert Franklin Abbott, Marlow,  
 N. H. M.C. 1872  
 Allison Dwight Adams, Union Grove,  
 Wisc. Bel.C. 1871  
 George Crawford Adams, Castine,  
 Me. A.C. 1871  
 Kerr Cranston Anderson, Jedburgh,  
 Scotland. M.C. 1872  
 Doane Rich Atkins, Truro, Mass. A.C. —  
 Arthur Jared Benedict, Bethel, Ct. A.C. 1872  
 Jacob Albert Biddle, Leesville, O. O.C.  
 George C. Booth, Detroit, Mich. —

300 *Congregational Theological Seminaries in 1872-73.* [April,

William Patrick Clancy, Miller's Falls, Mass.	A.C. 1872	Lucius Orren Lee, Kenosha, Wisc.	O.C. 1872
Solomon Melvin Coles, Guilford, Ct.	Linc.U.	Edwin Stevens Lines, Naugatuck, Ct.	Y.C. 1872
William Bayard Craig, St. John, N. B.	Io.St.Uni.	Francis Jewett Marsh, Leominster, Mass.	A.C. 1870
Gilbert Allen Curtiss, West Stock-bridge, Mass.	— — —	Charles Lincoln Morgan, Minne- apolis, Minn.	Bel.C. 1871
Edward Dwight Eaton, Lancaster, Wisc.	Bel.C. 1872	Charles Fitch Morse, Stafford Springs, Ct.	A.C. 1872
Oren Dennis Fisher, Johnstown, Mich.	Ol.C.	William Dexter Mosman, Chicopee, Mass.	A.C. 1870
Joseph Allen Freeman, Caledonia, N. S.	D.C. 1872	James Oakley, Terre Haute, Ind.	Y.C. 1872
Lorin Samuel Gates, Hartland, Ct.	W.C. 1871	Lester Beach Platt, Baltimore, Md.	— — —
Charles Whittlesey Guernsey, Du- buque, Iowa.	Io.C.	Frank Caleb Potter, North Wood- stock, Ct.	Y.C. 1871
George Edward Hall, Dover, O.	O.C. 1872	Frederic Brown Pullan, Janesville, Wisc.	Bel.C. 1871
Charles Hezekiah Hamlin, Plainville, Ct.	Y.C. 1871	Edward Payson Root, Montague, Mass.	A.C. 1871
James Lyman Harrington, Colum- bus, O.	W.C. 1872	Charles Ellis Stevens, Boston, Mass.	U.P.
James Alexander Harvey, Argyle, Ill.	Bel.C. 1872	John Ogilvie Stevenson, Bannock- burn, Scotland.	— — —
Samuel Lee Hillyer, Grinnell, Iowa.	O.C. 1872	Albert Henry Thompson, Searsport, Me.	A.C. 1872
Alfred C. Hogbin, Hillsdale, Mich.	Hills.C.	Alwin Ethelstan Todd, Ludlow, Mass.	Y.C. 1871
David Sumner Holbrook, Chester, Mass.	Y.C. 1872	Louis Bryant Tuckerman, Austin- burg, O.	A.C. 1872
William Taylor Jackson, Poolesville, Ind.	W'n.C.	William Drake Westervelt, Oberlin, O.	O.C. 1871
John Jay Joyce, Philadelphia, Pa.	U.P.	Nathan Hart Whittlesey, New Pres- ton, Ct.	Y.C. 1871
Henry Martin Ladd, Constantinople, Turkey,	M.C. 1872	Sedgwick Porter Wilder, W. Eau Claire, Wisc.	Bel.C. 1871
		(46)	Total, 96.

VI. PACIFIC THEOLOGICAL SEMINARY, OAKLAND, CALIFORNIA.

Opened for instruction in June, 1869.

FACULTY.

Rev. JOSEPH A. BENTON, D. D., Professor of Sacred Literature. — 1869.  
Rev. GEORGE MOOAR, D. D., Professor of Theology. — 1870.

SENIOR CLASS.

[No junior class.]

Granville M. Dexter, Oakland, Cal.  
Andrew C. Duncan, San Francisco, Cal.  
Joseph H. Merrill, Clayton, Cal.

(3)

MIDDLE CLASS.

John A. Chittenden, Pescadero, Cal.  
James C. Ferguson, San Francisco, Cal.

(2)

Total, 5.

PREPARATORY CLASS.

Clarence A. Cary, Petaluma, Cal.  
James C. Forrell, Astoria, Or.  
Tara! T. Frickstad, Oakland, Cal.  
David Wilkie, San Francisco, Cal.

(4)

# VII. THEOLOGICAL DEPARTMENT OF OBERLIN COLLEGE, OBERLIN, OHIO.

Opened for instruction in 1835.

## FACULTY.

Rev. JAMES H. FAIRCHILD, D.D., President (1866), Avery Professor of Moral Philosophy (1858), and Professor of Theology.—1858. (Was Tutor in the College 1839-42; Professor in the College, 1842-58.)

Rev. CHARLES G. FINNEY, Professor of Pastoral Theology.—1835. (Was Professor of Theology. 1835-1869.) [—1835.

Rev. JOHN MORGAN, D.D., Professor of New Testament Literature and Biblical Theology.

Rev. HIRAM MEAD, D.D., Professor of Sacred Rhetoric.—1869.

Rev. JUDSON SMITH, Professor of Church History, and Lecturer on General History.—1870.

Rev. ELIJAH P. BARROWS, D.D., Professor of Hebrew, and Old Testament Literature.—1872.

Rev. HENRY COWLES, D.D., Lecturer on Prophecy.

Rev. A. HASTINGS ROSS, Special Lecturer on Church Polity.

JAMES E. SEVERANCE, Instructor in Elocution.

## RESIDENT GRADUATES.

Otis D. Crawford, Dubuque, Io.

Horace S. Shapleigh, South Egremont, Mass.

(2)

## SENIOR CLASS.

Jos. Blackman Blakely, Neenah, Wis. R.I.C. 1870

Bertwell Nelson Chamberlin, Garrettsville, O.

Levi Judson Donaldson, Heller's Corners, Ind.

Jacob Frank Ellis, Wheaton, Ill. Wh.C. 1869

Thomas Havoddyd Griffith, West

Winfield, N. Y.

Walter Osgood Hart, Oberlin, O. Wh.C. 1870

Simon B. Hershey, Wadsworth, O. O.C. 1870

Henry Marsh, Olivet, Mich. O.I.C. 1870

Wallace Taylor, Oberlin, O. O.C. 1867

George F. Waters, Lenox, O. O.C. 1870

(10)

## MIDDLE CLASS.

Dwight Payson Breed, Milton, Mich. ———

John Whitman Cowan, Wheaton, Ill. ———

——— O.C. 1871

Morritz Ernst Eversz, Oberlin, O. R.I.C. 1871

Andrew James Hadley, Oberlin, O. ———

Charles Nelson Jones, Oberlin, O. O.C. 1871

Barzillai M. Long, Fremont, Ill. ———

Edward Byron Payne, Oberlin, O. Io.C. ———

George Stanley Pope, Oberlin, O. Bald.U. 1868

Arthur Tappan Reed, Austinburg, O. O.C. 1870

(9)

A. R. Harutun Hohanesian, Aintab, Turkey. ———

Lewis Thomas Mason, Oberlin, O. ———

(2)

## JUNIOR CLASS.

Samuel J. Beach, Pittsfield, O. N.Y.C. 1872

James G. Bowersox, Waterloo, Ind. ———

Oit.U. 1871

Theodore Elijah Burton, Oberlin, O. O.C. 1872

John Morgan Cumings, Tabor, Io. O.C. 1872

Samuel Elijah Eastman, Royalton, Wis. O.C. 1872

Joseph F. Gibbs, Agawam, Mass. ———

Albert L. Gridley, Caton, N. Y. O.C. 1872

Simeon Sanderson Haines, Marshfield, Ind. ———

Lyman Bronson Hall, Oberlin, O. O.C. 1872

Thomas Alonzo Hall, Oberlin, O. O.C. 1872

Jonathan Edwards Higgins, Spencer town, N. Y. ———

Eben L. Hill, St. Clair, Mich. U.M. 1872

Brainerd T. McClelland, Russia, O. O.C. 1869

Edward Anson Paddock, Baraboo, Wis. O.C. 1872

Edwin Patterson Sellow, Rome, N. Y. ———

Stephen D. Smith, Manchester, Mo. ———

Hills.C. 1872

Woodford Demaree Smock, Fairfield, Io. O.C. 1872

George J. Webster, Brandon, Wis. ———

Henry B. Wolcott, Kingston, Jam. O.C. 1872

(19)

Eugene F. Atwood, Woodbury, Ct. ———

Orville C. Clark, Twinsburg, O. ———

Abraham Augustine Cressman, Rochester, Mich. ———

Josiah Cribbs, Oberlin, O. ———

T. Nelson Dale, Paterson, N. J. ———

Owen Jenkins, Utica, N. Y. ———

George J. Webster, Brandon, Wis. ———

(7)

Total, 49.

# 302 *Congregational Theological Seminaries in 1872-73.* [April,

## SUMMARY FOR THE YEAR 1872-3.

SEMINARIES.	Professors.	Lecturers.	Resident Licentiates.	STUDENTS.					Volumes in Library.	Anniversary in 1873.
				Senior.	Middle.	Junior.	Special Course.	TOTAL.		
Andover . . . . .	7	4	7	23	26	20	5	74	30,000	Thursday, July 3.
Bangor . . . . .	5	0	1	7	11	8	-	28	13,000	Thursday, June 5.
Chicago . . . . .	4	2	1	20	8	9	18	55	4,500	Thursday, April 24.
Hartford . . . . .	5	1	1	8	6	14	-	28	7,000	Thursday, May 22.
New Haven . . . . .	5	1	1	22	26	48	-	94	College.	Thursday, May 15.
Oakland . . . . .	2	2	3	2	-	-	-	5	2,500	Thursday, May 22.
Oberlin . . . . .	2	3	2	10	9	19	9	47	College.	See "Terms," etc.
Total, 7 . . . . .	35	11	13	93	88	116	32	329		

## COLLEGE GRADUATION OF THE THEOLOGICAL STUDENTS.

COLLEGES.	Andover.	Bangor.	Chicago.	Hartford.	New Haven.	Oakland.	Oberlin.	TOTAL.
Amherst . . . . .	17	1	-	2	12	-	-	32
Baldwin University . . . . .	-	-	1	-	-	-	1	1
Beloit . . . . .	4	-	1	-	1	-	-	20
Bowdoin . . . . .	-	1	-	-	-	-	-	1
Brown University . . . . .	4	-	-	1	-	-	-	5
Columbia . . . . .	1	-	-	-	-	-	-	1
Dartmouth . . . . .	3	-	2	3	3	-	-	11
Harvard . . . . .	5	-	1	-	-	-	-	6
Hillsdale . . . . .	1	-	1	-	1	-	1	4
Iowa . . . . .	1	-	4	-	3	-	-	8
Iowa State University . . . . .	-	-	-	-	1	-	-	1
Knox . . . . .	1	-	1	-	1	-	-	3
Lincoln University . . . . .	-	-	-	-	1	-	-	1
Macon . . . . .	-	-	-	-	1	-	-	1
Marietta . . . . .	1	-	-	-	-	-	-	1
McGill University . . . . .	1	-	-	-	-	-	-	1
Michigan University . . . . .	-	-	2	-	-	-	1	3
Middlebury . . . . .	-	-	2	-	3	-	-	5
New York City . . . . .	1	-	-	-	-	-	1	2
New York University . . . . .	-	1	-	-	-	-	-	1
Northwestern, Ill. . . . .	-	-	1	-	-	-	-	1
Oberlin . . . . .	3	-	-	-	15	-	17	35
Olivet . . . . .	1	-	1	-	1	-	1	4
Ottoburn University . . . . .	-	-	-	-	-	-	1	1
Pennsylvania College . . . . .	-	-	-	-	2	-	-	2
Pennsylvania University . . . . .	-	-	-	-	1	-	-	1
Ripon . . . . .	-	-	-	-	-	-	2	2
Vermont University . . . . .	-	-	-	3	-	-	-	3
Wabash . . . . .	-	-	-	-	2	-	-	2
Waynesburg . . . . .	1	-	-	-	1	-	-	1
Western, Iowa . . . . .	-	-	-	-	-	-	-	-
Western Reserve . . . . .	4	-	-	-	-	-	-	4
Westminster . . . . .	-	-	-	-	1	-	-	1
Wheaton . . . . .	1	-	1	-	-	-	2	4
Williams . . . . .	3	-	-	1	5	-	-	9
Wisconsin University . . . . .	-	-	1	-	-	-	-	1
Wittenburg . . . . .	3	-	-	-	-	-	-	3
Yale . . . . .	8	-	-	4	16	-	-	28
Partial College Education . . . . .	4	4	-	1	10	-	1	20
No College Education . . . . .	6	19	29	13	7	5	19	98
TOTAL STUDENTS . . . . .	74	28	55	28	94	5	47	329

## SUMMARIES FOR THE YEARS OF THIS PUBLICATION.

YEARS.	Summaries.	Professors.	Lecturers, etc.	Resident Licentiates.	STUDENTS.				
					Senior.	Middle.	Junior.	Special Course.	TOTAL.
1858-9 . . . . .	6	24	10	15	67	75	99	9	250
1859-60 . . . . .	6	24	10	24	68	99	94	9	261
1860-1 . . . . .	6	24	7	14	93	100	94	11	298
1861-2 . . . . .	6	25	9	18	96	95	81	3	275
1862-3 . . . . .	6	23	11	16	90	103	58	1	252
1863-4 . . . . .	6	24	9	10	80	53	58	2	193
1864-5 . . . . .	6	24	9	19	66	53	43	-	162
1865-6 . . . . .	6	22	10	19	53	58	84	10	205
1866-7 . . . . .	6	25	10	16	51	98	85	8	242
1867-8 . . . . .	6	26	11	9	97	92	65	4	258
1868-9 . . . . .	6	31	11	16	87	68	65	18	238
1869-70 . . . . .	7	31	9	7	74	72	81	13	240
1870-1 . . . . .	7	32	11	18	72	73	98	29	272
1871-2 . . . . .	7	34	12	16	74	89	92	23	278
1872-3 . . . . .	7	35	11	13	93	88	116	32	329

It will be seen that the number of students this year is considerably in excess of any other year. The increase in the Junior Class is marked and hopeful.

## ADMISSION.

DENOMINATIONS. — ANDOVER is "open for the admission of Protestants of all denominations"; expected to produce evidence of "regular membership in a church of Christ," but "exception is made in some cases." BANGOR is "open to Protestants of every denomination"; "expected to produce testimonials of their regular standing in some Evangelical church." CHICAGO is "open to students of all denominations," "of good moral character." HARTFORD expects candidates for admission to "produce evidence that they are members of some Christian church." NEW HAVEN requires "membership in some Evangelical church, or other satisfactory evidence of Christian character"; and receives "students of every Christian denomination." OAKLAND, — "credible evidence of piety," and "membership in some Evangelical church." OBERLIN, — "expected to bring a certificate of membership in some Evangelical church."

PREVIOUS EDUCATION. — The Seminaries require a previous collegiate education, or evidence of sufficient attainments to enable the student successfully to pursue all the studies of the Theological course. Several of the Seminaries, however, have a "Special Course," shorter than the regular Three Years' Course, and requiring a less extended previous education. Of the non-graduates in the preceding table, the "Special Course" includes, — Andover, 4; Chicago, 18; Oberlin, 9.

# TERMS AND VACATIONS.

ANDOVER. — The first term of the present Seminary year will end on Thursday, March 6, 1873, and be followed by a vacation of three weeks. The second term will commence on Thursday, March 27, 1873, and continue until the Anniversary, July 3, 1873, to be followed by a vacation of nine weeks. The first term of the next Seminary year will begin on Thursday, September 4, 1873.

BANGOR. — There is but one vacation in the year, commencing at the Anniversary and continuing fifteen weeks. The Anniversary is on the Thursday following the first Wednesday in June, — June 5, 1873.

CHICAGO. — Two terms, the "Lecture" term, and the "Reading" term; the Lecture term commencing the second Wednesday in September, and continuing till the last Thursday in April; the Reading term extending from the first Wednesday in June to the beginning of the Lecture term, — a vacation of six weeks intervening between the close of the Lecture term and the commencement of the Reading term. The Lecture term is to be devoted to attendance on the regular exercises of the Seminary. The Reading term is intended to be passed by the student under the supervision of some pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life. Anniversary, last Thursday in April.

The "Alumni Institute" opens on the Tuesday evening nearest the 20th of October, and continues four days.

HARTFORD. — One term of study in the year, which begins on the third Thursday of September, and closes on the fourth Thursday of May.

NEW HAVEN. — There is but one term of study. The session of 1872-3 commenced on Thursday, September 12, 1872, and will continue till the third Thursday of May [May 15], 1873, when the public Anniversary will be held. The next annual term will begin on Thursday, Sept. 11, 1873. (College Library, 60,000 volumes.)

OAKLAND. — The year consists of but one term, beginning with the third Thursday in August, and ending with the fourth Thursday in May. [May 22, 1873, Anniversary.] There was a recess from December 20, 1872, to January 3, 1873.

OBERLIN. — Terms and Vacations are the same with those of the College. Fall term began Tuesday, September 3, 1872; vacation began Saturday, November 23, 1872. Spring term began Tuesday, February 18, 1873; Spring recess, Saturday, May 10, 1873. Summer term begins Wednesday, May 14, 1873; vacation, Thursday, August 7, 1873. Anniversary of the Theological Society, Thursday, May 8, 1873. *Concio aa Clerum*, Tuesday, August 5, 1873; Commencement, Wednesday, August 6. The next year begins Tuesday, September 2, 1873. (College Library, 11,000 volumes.)

## MEMORANDA CONCERNING ANDOVER STUDENTS.

IN the work of preparing the Triennials of Andover Theological Seminary 1867 and 1870, many letters were received, in answer to inquiries, which contained biographical facts whose insertion in a Triennial was impossible, and which were purposely secured for more extended objects. The writers of some have since deceased. In fact, since the publication of the Triennial of 1870, ninety-four "stars" have been added, — a very few of which were of persons deceased before that date. It is thought well to put some of these memoranda in a place where they will be preserved. We shall do so, being careful to regard the delicacy with which such communications, often quite free, should be treated. We shall scarcely regard chronological order, nor attempt full biographies.

EPHRAIM ABBOT is the first name on the list. The expected value of his recollections in regard to the disputed question of regular classes, and of the members thereof, was not overrated. To the letter first given, we add fuller notes from another letter :

WESTFORD, MASS., Feb. 17, 1870.

DEAR SIR, — Your circular of 1870 has reached me this day, . . . My health was so poor when I graduated with my class in 1810,<sup>1</sup> that I preached only a few times before the summer of 1811. Early in July, that year,<sup>2</sup> I commenced missionary labors in the eastern part of Washington County, Me., and preached in the county till the last Sabbath in May, 1812.<sup>3</sup> I afterwards preached four months in Coventry, Conn.; but on account of ill health declined an invitation to settle there.<sup>4</sup> In the autumn and winter following, I performed four months' missionary labor in the northwestern part of Rhode Island.<sup>5</sup> In March, 1813, I commenced preaching as

<sup>1</sup> "So sick that for several months I could not study."

<sup>2</sup> Commissioned June 9, 1811.

<sup>3</sup> "I also acted as agent for the Massachusetts Bible Society. In the summer of 1811, I received the offer of a tutorship in Bowdoin College; believing I could do more for the promotion of religion in my mission and agency than in the tutorship, I did not accept it."

<sup>4</sup> "In the summer of 1812."

<sup>5</sup> Ending 26th January, 1813. "During this mission I also acted as agent for the Mass. Bible Society."



a missionary in the eastern part of the counties of Rockingham and Strafford, N. H.

I was ordained as pastor of the Congregational church in Greenland, N. H., 29th Oct. 1813. In the autumn of 1825,<sup>1</sup> I accepted the office of preceptor in the Bracket Academy, in Greenland, and retained the office till August, 1828, when I resigned it on account of the ill health of my wife; and on the 29th of October, 1828, for the same reason, my pastoral relation was dissolved by a mutual council, after a ministry of fifteen years.

On the 19th of November, 1828, I commenced the duties of preceptor in the Westford (Mass.) Academy; and I retained the office till I resigned it in August, 1837.<sup>2</sup> Though not installed, I supplied the desk in the first parish in Westford several years, and afterwards preached as occasional supply in that and other towns till within a few years. I am now in my ninety-first year, and in good health.<sup>3</sup>

Twelve persons (if I remember right), who were never members of the class of 1810, left the Seminary when that class graduated, and their names are inserted in the catalogue as though they were members of the class. Would it not be an improvement in the catalogue, if the names of persons so situated were inserted below the names of the regular members as they are in later years?<sup>4</sup> They were in the Seminary not more than one year.

You can abridge and omit as you please. I shall be glad to see another Triennial.

Truly yours,

EPHRAIM ABBOT.

WESTFORD, Feb. 25, 1870.

REV. DEAR SIR, — Your letter of the 23d inst. was received this day. It affords me pleasure to give you any assistance in my power.

<sup>1</sup> "19th Nov., 1826."

<sup>2</sup> President of Board of Trustees for several years; also the same at Bracket Academy while there.

<sup>3</sup> May 1, 1867, he wrote: "My muscular strength and bodily health are better than those of most men of my age, which will be 88 years if I live till 28th September next."

<sup>4</sup> Mr. Abbot referred to the fact that, prior to the class of 1816, all members of the Seminary were placed, in the Triennials, under the year in which they left the Seminary, and without regard to class membership. It thus appeared as if there was a class of 1809, whereas that of 1810 was the first. The catalogue of 1870 was the first to rearrange the names strictly by classes. Mr. Abbot's recollection of "twelve" above, proved to be strictly correct. And he settled (what had been denied) that the students were, at the opening in 1808, formally placed in two regular classes.

Though my views respecting some theological subjects have changed, I still retain a strong affection for the Andover Seminary. It might never have been, but for the arduous labors of my honored father-in-law, Rev. Eliphalet Pearson. I still believe as firmly as any Calvinist, that the Scriptures contain a revelation of the will of God for our salvation; and that He so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have eternal life.

In answer to your questions, I can give you satisfactory and reliable accounts of the persons represented as a class of 1809. William Barker belonged to the class of 1811. Most of that class entered the Seminary when it was opened in 1808. Two classes were then formed. One to continue in the Seminary two years, called the Senior class,<sup>1</sup> and the other called the Middle class, and to continue in it three years. Mr. Barker was taken sick of what was then called a "bilious fever," and died, as stated in the catalogue, in 1809.

David Bates was not long in the Seminary, but belonged to the same class, and left on account of ill health. He was then, or soon afterwards, affected with mental aberration. He graduated at Harvard College, 1807, with respectable college standing. He was a brother of Rev. Joshua Bates, President of Middlebury College. I think he was not in the Seminary one full year.

Lewis LeConte Congar entered the Seminary when it was opened in 1808,<sup>2</sup> and was a member of the Senior class. He was a good scholar, distinguished for gentle and amiable manners, and deep, unaffected piety. He died of a bilious fever. I watched with him, and was with him much of his sickness. His room seemed to be what Young called "the chamber where the good man meets his fate, quite on the verge of Heaven."

Luther Hart entered the Senior class in 1808, and left after the examination in 1809, and soon after preached as a candidate for settlement.

WESTFORD, Feb. 22, 1870.

Your letter of the 19th inst. was received this day. I have looked over the list of names which accompanied it.<sup>3</sup> I think I have writ-

<sup>1</sup> His attention being called to it, he corrected the names, to the effect that they were "Middle" and "Junior" the first year.

<sup>2</sup> Later, he wrote: "With respect to Congar, I now remember that he and Crane and Cummings came from New Jersey, with Dr. Griffin, when he came to be inducted into office as Professor of Pulpit Eloquence." His induction was on June 21, 1809.

<sup>3</sup> A list of the early names was sent him to get his recollections in rearranging.

ten the years against the names correctly. I have no doubts respecting any except that of Mr. Coe. He may have recited a few times with the first class, but I think he did not.<sup>1</sup> Mr. Cutler and others, after whose names I have put a —, belonged to the class, and graduated with it, but were not with it two full years.

The persons against whose names I have written "1811" in your list, belonged to the class of 1811,<sup>2</sup> and most of these studied with it one year; but as they left in 1810, would it be well to let that fact appear in the catalogue?

Truly yours,

EPHRAIM ABBOT.

It was none too soon to secure Mr. Abbot's recollections. He died a few months afterwards, 21st July, 1870, highly esteemed.

He was born in Concord, N. H., 28th September, 1779, son of Benjamin and Sarah (Brown) Abbot. He married, 1st, 5th January, 1814, Mary H., daughter of Rev. Eliphalet Pearson, LL. D., of Andover, Mass. She died 15th July, 1829. He married, 2d, 21st January, 1830, Abigail W. Bancroft, of Groton, Mass. He left a family.

JOHN R. CRANE, 1810. He was born 16th April, 1787.

"The 'R.' was inserted simply to designate him from some other John Crane, but represented no name."

The same was the case with "S." in JOHN S. EMERSON, 1830.

DAVID BATES, 1811, course unfinished. Dr. Putnam puts him in 1810.

"He preached a few times, became deranged, and remains so to this day. He has been with me [in Westborough] almost forty years, . . . and some of the time has labored on the farm. He is now [1867] 82 years old, has good health generally, and walks from this place to Cohasset, his native place, twice a year very regularly, 55 miles the way he travels, without stopping or entering a house."

He died there 9th Feb., 1869, "from no other apparent cause than old age. He was kindly cared for." He was born 12th September, 1784.

<sup>1</sup> Correct.

<sup>2</sup> Mr. Abbot proved to be correct in his recollections, with perhaps one exception; it is needless to copy the names. They appear in the catalogue of 1870.

PRESERVED JENNINGS. — His name appears in the class of 1811, course unfinished; but Dr. I. W. Putnam's manuscript places him in the class of 1813, and as entering in November, 1810.

"His brother gave me the following dates from the family Bible. Born, 11th November, 1788; died, 27th November, 1837. Protracted confinement in a darkened room, from ophthalmia, caused insanity, which unfitted him for any employment."

WILLIAM HANFORD, 1813. — A letter from Rev. John Seward, is as follows:—

TALLMADGE, OHIO, April 29, 1867.

The Rev. William Hanford was born in Norwalk, Conn. [11th November], 1787, and died in Tallmadge [31st] May, 1861. He graduated at Yale College in 1808, taught sometime at Jamaica, L. I., studied theology at Andover, leaving the Seminary in 1813. In October of the same year [13th October, 1813], at the request of the Missionary Society of Connecticut, he was ordained as an Evangelist, at North Stamford, Conn., and a few days after, set out on a journey to the Connecticut Reserve, to which mission he had been previously appointed. He reached Poland, on the Reserve, December 3d, and continued to preach most of the time at that place, Canfield and Boardman, until the following June. In June, 1814, he took a missionary tour through the southern and western part of the State, visiting Steubenville, Marietta, Chillicothe, Cincinnati, Hamilton, Dayton, Columbus, Granville, Newark, Zanesville, Coshocton, Canton, and other towns on the route, preaching in all these places, and becoming acquainted with almost every minister then in the State. He returned, and preached regularly at Canfield and Boardman, a part of the time, and as a missionary the remainder, until the close of 1814. In the spring of 1815, he received calls for settlement from Hudson, Burton, and Painesville. Selecting that from Hudson, he was installed over the Congregational church and society in that place, on the 17th of August, 1815. It was however understood that Mr. Hanford should still preach as an itinerant missionary one half of the time, so long as he should regard it to be his duty, and this he did until the meeting-house in Hudson was complete. After that he spent nearly the whole time in Hudson. As a missionary, he assisted in forming twenty churches, among which were the Presbyterian church, of Cleveland, the Congregational churches in

Strongsville, Brecksville, Richfield, Medina, Brunswick, Atwater, Ellsworth, Johnston, etc.

The relation between Mr. Hanford and the Hudson church was happy and useful, and continued until the 7th of September, 1831, when, at his earnest solicitation, he was dismissed, to accept a call from the church at Windham, Portage Co. His infirm health rendering him, in his own opinion, incapable of discharging the duties devolving upon him at Hudson, was the ground of his removal.

He was installed at Windham, October 12, 1831, and retained the connection nine years, when an increasing infirmity again compelled his removal from a beloved people. His complaint was a severe pressure of blood upon the brain, which prevented that mental exercise necessary for sermonizing, and forced him for a while entirely to abandon the ministerial work. By relaxation from severe studies and labors, his complaints were so far removed, that for a number of years, he was able to supply vacant churches in the vicinity, as his health would permit, and to attend meetings of the Presbytery and Synod, having faithfully discharged the duties of Stated Clerk of the Presbytery of Portage, from its organization, in 1818; and also of the Western Reserve Synod, from its organization, in 1825, until near the close of his life.

As a pastor, Mr. Hanford was discreet, laborious, and successful; as a counsellor, judicious and wise. His leading characteristics were, fervent piety and inflexible integrity, a sound judgment, and straightforward business talent. His preaching was clear and practical, and his prayers peculiarly impressive. A pleasant illustration of this is contained in an anecdote narrated by a lady who attended a protracted meeting in Springfield shortly after Mr. Hanford came on the Reserve. During the reading of the first hymn, a small and youthful looking person ascended the stand and took his seat with the minister. "What is that boy going up there for?" whispered one lady to another. The hymn being sung, he rose and led the prayer in his peculiarly earnest, distinct, and impressive manner. When about half through, the same lady twitched the shawl of the other, saying, in a low tone, "Bless me, how the boy prays!"

Mr. Hanford, early after becoming pastor at Hudson, was married to Amelia Wright, daughter of Deacon Elizur Wright, of Tallmadge, to which place he removed after his dismissal from Windham, and he resided there till his death. She is still [1867] living there.

I am a superannuated man, in the eighty-fourth year of my age.<sup>1</sup>

<sup>1</sup> Mr. Seward's name is still on the Presbyterian list, being the first in the names of members of Cleveland Presbytery, — "one of the most estimable of the venerable

. . . Mr. Hanford ought to have a worthy biographical notice. He was to me a beloved brother, not only in the ministry, but as the husband of the sister of my wife, with whom I have lived almost fifty-four years.<sup>1</sup> I am constantly partaking of fruit from trees and vines which he planted and cultivated with his own skilful and industrious hands.

Yours with cordial respect,

JOHN SEWARD.

DAVID MEAUBEC MITCHELL, 1814. Letter in 1867.

WALTHAM, MASS., April 22, 1867.

On leaving the Seminary, poor health and diseased eyes forbade my seeking a settlement. I spent one year in the service of the Maine Missionary Society. I then went to Waldoboro', with the express understanding that I was not to be a candidate. I preached five months, and left for my missionary work. In the mean time, a call came from Waldoboro', which I at first refused to accept, but I finally yielded. [Ordained 19th June, 1816.] From this dear people, whom I loved as my own soul, I was driven away by the climate. After having lost more than half of my family, by consumption, and seeing the remainder threatened by the same fatal disease, I was constrained to leave for a dryer climate. [Dismissed June 14, 1842.] So I went out like one of old, and found a temporary residence on Andover Hill. This move saved the remnant of my family from untimely death. . . . Preached as stated supply at Cape Elizabeth, Me., from May, 1845, to November, 1852, and City Missionary in Portland, Me., during the same period. City Missionary at Roxbury, Mass., from November, 1852, to January, 1861, preaching once on each Sabbath till February, 1859. From Roxbury, I went to reside with my son-in-law, Rev. E. E. Strong, waiting and expecting to be called home.

Respectfully and affectionately yours,

D. M. MITCHELL.

fathers of the church of the Reserve." He was born in Granville, Mass., in 1784; graduated at Williams, in 1810; went to Ohio, in October, 1811, under the patronage of the Connecticut Missionary Society. He, as well as Mr. Hanford, were of those men of Congregational origin, who supported the plan of Union. A little book, entitled, "The Plan of Union," by William S. Kennedy, published at Hudson, Ohio, in 1856, gives much information of the "History of the Presbyterian and Congregational churches of the Western Reserve," from a "Union" stand-point.

<sup>1</sup> Mr. Hanford had no children; nor has Mr. Seward.

Mr. Mitchell was "called home" 27th November, 1869, aged 81 years. A biographical notice is in Yale Obituaries, and the addresses at his funeral were published in pamphlet form.

STEPHEN MASON, 1815.—His letter in the Spring of 1867, said:—

Ordained missionary [15] May, 1816, and labored one year in the service of the Connecticut Missionary Society, in the State of Kentucky. December, 1817, installed pastor of the church in Washington, Conn., and continued in that relation about twelve years. April, 1830, removed to Nantucket, Mass., was installed pastor, and labored until April, 1835. Then preached one year in Collinsville, Conn.; then one year in Goshen, Mass. Removed to the West; preached in Marshall, Mich., one year or more; in Eckford, three years [1839-42]; in Battle Creek, two years; in Marengo, Sheridan, Clarendon, and other places in this vicinity, at different and unequal periods of time, until disabled by loss of voice. I now reside in Marshall, in the family of my son-in-law, Henry C. Haskell. Am 79 years old this present month; am afflicted with rheumatism so that I write with difficulty. . . .

I am, dear brother,

Yours affectionately, in the best of bonds,

STEPHEN MASON.

Mr. Mason died, at Marshall, 8th November, 1870, aged 82 years.

PAYSON, 1815, 1824, 1832. Three brothers. The following touching letter was from the second:—

ABINGTON, CT., May 24, 1867.

DEAR BROTHER,—Our story is brief, and if we did not look heavenward, would be sad.

My elder brother, George [1815], was ordained and installed at Kennebunkport, Me. [3d July, 1816], where, after a pastorate of a few years, he died of consumption, aged 34.

My younger brother, John Otis [1832], died at Andover, in his junior year [24th], January, 1830. We were of a family who, for two generations, have been short-lived and consumptive on both sides. Your letter found me on a sick bed where, at intervals, I have passed more than half of the last thirty years. That I am still alive is a mystery of providential grace. When I had preached but a few



weeks, I bled profusely at the lungs, but rallied, and as my health permitted, preached in various places for about eight years. My longest term of service was on Martha's Vineyard, as stated supply for the two churches of Chilmark and Tisbury, from 1827 to 1830. In that time I was ordained [26th June, 1828], at Falmouth, by an Association that met there. My residence is Abington, Conn., a parish of Pomfret. I have been *totally blind* for about eight years, the result of physical weakness. It is scarcely necessary to add, my chief mission has been to wait and suffer, and my chief graces, if I have any, those of patience and submission.

Faternally,

JOSHUA PAINE PAYSON,  
*By an Amanuensis.*

This brother died in Pomfret, 29th April, 1871, aged 70 years.

JOB SEDGWICK SWIFT, 1815. — He was never ordained. An obituary notice says:—

Job Sedgwick Swift, son of Rev. Job and Mary Ann (Sedgwick) Swift, was born in Bennington, 19th April, 1794, the thirteenth of fourteen children. His mother was a sister of Hon. Theodore Sedgwick, of Stockbridge, Mass., and of Gen. John Sedgwick, of Cornwall, Ct. He fitted at Addison County Grammar School.<sup>1</sup> He studied theology at Andover, and was there graduated in 1815. Being of a feeble constitution, he was unable to engage in any permanent employment. After receiving license, he preached a short time in Maine; then returning to Vermont in the fall of 1815, he preached several months in Royalton, and occasionally in other places. In the fall of 1816 he went South, and was employed in teaching several years in Georgia. He then established himself in the mercantile business on the South Carolina side of the Savannah River, opposite Augusta, Ga. Afterwards he became interested in the Georgia gold mines, then in the Cherokee lands, and again engaged in teaching. He established a seminary at Hatcher's Bluff, Ala., but soon after 1824, he left it, and spent the rest of his life as a planter. He did not marry till a short time before his death, which occurred at Dalton, Ga., in June 1859. He left no children.

<sup>1</sup> He graduated at Middlebury College in 1812.

WILLIAM MITCHELL, 1821. — John Mitchell, 1824, was his brother.

CORPUS CHRISTI, TEXAS, June 19, 1867.

DEAR SIR, — My records got lost during the ravages of the war, so that I cannot give you a very definite account of myself, or my ecclesiastical peregrinations. After leaving Andover, in 1821, I was ordained an Evangelist, and spent about two years among the destitute churches of what was then Western New York. I was ordained [installed] pastor of the Congregational church in Newtown, Conn., May 25, 1825; was dismissed May 31, 1831. I was installed over the Congregational church, Rutland, Vt., at, I think, about March, 1833; was dismissed from that church, at my own request, about June, 1845. Was employed at Wallingford, Vt., as stated supply, from 1846 to 1851. Then I was employed from two to three years, as agent of the Colonization Society in Vermont, New York, and New Jersey. Since that time I have been in Corpus Christi, Texas, where I have been preaching as stated supply, and where I gathered a small congregation, and succeeded in building a small church, — both congregation and house lost in the war. I still reside in Corpus Christi, and am officiating as stated supply to a little Presbyterian church and congregation. I regret that I cannot be more specific as to dates, but send you the best account of myself that I am able to give. The miserable war must be accountable for this as well as the great evils.

I remain, yours truly,

WM. MITCHELL.

The above was soon followed by news of his death, which occurred at Corpus Christi, 1st August, 1867, at the age of 73 years. He died of yellow fever. He was a member of the O. S. Presbyterian church. Biographical notices of him were in the "Quarterly," Vol. X, and Yale Obituaries.

URIAS POWERS, 1823. — Chapman's Dartmouth Alumni has a brief account of him.

BIG LICK, VA., June 26, 1867.

DEAR SIR, — I have received your circular making inquiries respecting my ecclesiastical history. I can give the particulars without the dates, having kept no record of my history. I was licensed in October, 1822, by the Union Association, composed of ministers partly from Vermont and partly from New Hampshire. In October,

1823, I was ordained by the same body, *sine titulo*, to go as a missionary to South Carolina. In December, 1823, I was sent by a Female Missionary Society in Charleston, S. C., to Sutteatcher church, where I remained till spring, and returned to my father's in New Hampshire in bad health, and remained till November, 1825, when I returned to Charleston, and was sent, by the same society, to Cheraw, S. C. I was a missionary in Cheraw two years, when a Presbyterian church was organized, and I was stated supply to the church over six years afterwards. After leaving Cheraw, I was agent one year for the American Sunday School Union, and the Presbytery of Harmony. After that, I was stated supply of the Presbyterian church at Darlington C. H., nearly two years. In May, 1837, I came to Virginia, and was stated supply of the Presbyterian church in Salem over two years, and then was installed pastor of the church November, 1839, and remained pastor eleven years; then resigned my charge, but continued stated supply of the church two years longer, till another pastor could be obtained. Afterwards, I was stated supply at Big Lick Presbyterian church ten years, and then resigned my place to a pastor; but during the war, the pastor went to the army as chaplain, and I supplied his pulpit two years, until his return from the army. I am now living near Big Lick, Va., unable, from the infirmities of age and bad health, to preach at all.

Yours fraternally,

URIAS POWERS.

Mr. Powers died at Big Lick, Va., 12th February, 1869, aged 78 years. Chapman's Dartmouth Alumni says: "He married Henrietta L., daughter of Benjamin Perkins, of Pine Tree, S. C., January 9, 1834. With her were received twelve or more slaves, who were freed by him and sent to Liberia."

## CONGREGATIONAL NECROLOGY.

Rev. GAIVS CONANT, of Paxton, — one of the original members of the Worcester Central Association, — was born in the town of Bridgewater, Mass., on the 6th of September, 1776. He was the son of Ezra and Mary Conant. He was of the seventh generation from Roger Conant, of the Pilgrim stock. Roger Conant was one of a family of twelve sons, in France, six of whom were Romanists, and six Protestants. In a time of persecution the latter fled to England. Roger came from England to this country in 1627. Gaius Conant was graduated at Brown University, in the class of 1800.

Having taught school for several years, he studied theology with the Rev. Nathaniel Emmons, D. D., of Franklin; and was ordained to the work of the gospel ministry, and installed as pastor of the Congregational church, in Paxton, on the 17th of February, 1808.

After a prosperous ministry of twenty-two years and three months, he closed his labors there in May, 1830; yet he still retained his pastoral relation to his people till the 21st of September, 1831.

In April, 1834, he was installed as pastor of the Second Congregational Church, in Plymouth, Mass. After a very pleasant and successful ministry of seven years, he was dismissed on account of the failure of his health, in April, 1841. In a state of feebleness he returned to Paxton, which had been so long his home in former years; and which, from the many tender associations connected with it, as the scene of his labors in earlier days, — he was accustomed to call "one of the pleasantest spots on earth."

In this chosen earthly home he regained his health and vigor, and occupied his time for several years in the care of a small farm, still preaching occasionally, till within about two years of the time of his death; and so much of physical vigor did he retain, that he could easily walk several miles, until his last sickness, — about three weeks previous to his decease. He died at Paxton, February 6, 1862, at the age of eighty-five years and five months.

He married, in 1802, Miss Cassandra Whitman, of Bridgewater, Mass., who died in 1811. By her he had three sons and two daughters.

He married Mrs. Chloe (Allen) Leonard, of Oakham, Mass., in 1814. By her he had two children.

He was an able and discriminating writer, and an acceptable preacher; yet his great modesty never seemed to allow him to appropriate to himself that estimation in which he was really held by

his brethren in the ministry. During the last twenty years of his life, he fully demonstrated the problem,—that it is possible for a *dismissed minister* to be one of the very *best of parishioners*.

An incident, which he was accustomed to relate, shows how easily a *tradition* may be handed down through many generations, by means of a very few individuals. In 1804, he visited in Dighton, Mass., and conversed with a man, then in the *hundredth year of his age*, and still retaining his mental faculties, who himself had known and conversed with "Peregrine White," the first descendant of the Pilgrims who was born in New England.

Mr. Conant's last days were days of peace; his hope of heaven proved firm and bright to the end.

W. P.

Mrs. PLUMA (MERRELL) POND died in New York city April 29, 1871. She was born in New Hartford (now Canton), Conn., Jan. 14, 1793. Her parents, Daniel and Diadama (Mills) Merrell, as also her grandparents, both paternal and maternal, were natives of the same mountainous region, and members of the Congregational church. Her maternal grandfather, Col. Amasa Mills, was an officer in the Revolution. He commanded a company in the battle of Long Island, Aug. 27, 1776, and was a major in the battle of White Plains in the following October.

The early impressions made on the mind of Miss Merrell were of a religious character. About 1810-11, while on a visit at a sister's in Sherburn, N. Y., she became deeply interested in the matter of personal religion. It was, however, some months later, at her own home, and under the instruction of her pastor, Rev. Jeremiah Hallock,—a man of "blessed memory" in all that region,—that she experienced that moral change known as the new birth. About 1811, there was an extensive revival of religion in Canton, at which time Miss Merrell, with a number of others, united with the Cherry's Brook Congregational Church. In a large circle of female associates, who frequently met for catechetical exercise, religious conversation and prayer, she became conspicuous for the readiness and fervency of her addresses at the throne of grace. Her type of piety was unassuming and unobtrusive, and at the same time devoted and active. Those who knew her then speak with enthusiasm of her power of making religion attractive to the impenitent. Her pleasant manner, and her remarkable wisdom in all personal intercourse with those whom she sought to interest in the subject of salvation, made her unusually successful in leading souls to Christ.

In 1812, she formed the acquaintance of James Otis Pond, who

was pursuing the study of medicine, and to whom she was married on the 1st Jan., 1817. Their home was in a small but pleasantly situated village in the town of Granby, Conn. Here both the doctor and Mrs. Pond united with the Congregational church. This community at that time was noted for its indifference to religion, and for a spirit of worldliness. Here Mrs. Pond, with a few kindred spirits, instituted a weekly female prayer-meeting. At that early day it was a comparatively new instrumentality in the church, and did not escape the invidious criticisms of the more formal professors of religion, and the open sneers of the irreligious. But in spite of this opposition, these meetings were nevertheless maintained for a number of years, outliving all prejudice, and proving at length a means of great spiritual good. As a direct result of these meetings, professors of religion were aroused to new zeal and earnestness, which was soon followed by an extensive revival of religion and large accessions to the church.

The same features which characterized Mrs. Pond in her personal intercourse with others were manifest also in her correspondence, and the great good which she accomplished in this way should be mentioned as one of the prominent facts of her life.

In the spring of 1828, Mrs. Pond, with her two little children, removed to New York, her husband having taken residence in that city the previous year. Here more extensive and more varied objects of benevolence engaged her attention. The locality where she lived was deemed a suitable one for the commencement of a new Presbyterian church. Great self-sacrifice and self-denial were demanded of the Christians in the neighborhood who were interested in the new enterprise, which, in its earlier stages, experienced many trials, but which at last reached a condition of great success.

It was in its incipency and feebleness that Doctor and Mrs. Pond became identified with it, and through their labors, in a great measure, the enterprise was prosperous. In the Sunday school connected with this church, Mrs. Pond had charge for years of the infant department.

She was one of perhaps twenty ladies, of different denominations, who met periodically for prayer and religious conversation. The meetings of this association were sustained with great punctuality for a series of years; they were characterized by a spirit of warm devotion and were the means of great good.

The maternal association, missionary, and other benevolent societies of the day elicited her approbation and her cordial efforts for their support; but the cause which, perhaps, more than any other,

developed the deeply compassionate feelings of her heart, was that of reclaiming to the paths of virtue and morality the fallen females of the city. To this cause chiefly she devoted her moral and physical energies.

Before the origin of the Magdalen Benevolent Society, there does not appear to have been any combined and systematized effort in New York to rescue this class from the ruin in which they were involved, or to offer an asylum to those desirous of escaping from their miserable degradation. They appear to have been absolutely excluded from the hope of salvation.

After its organization, and before its incorporation, Mrs. Pond became an active manager, and for a number of years the second directress of the society. Her unwearied labors in its behalf were not unattended with trials; but she lived to see the society itself established on a permanent foundation, and one of the great charities of that city.

Mrs. Pond died after an illness of less than a week. She was the last survivor of a family of eight children. Her brother, Daniel Merrell, was the father of Rev. Selah Merrill, of Salmon Falls, N. H. Dr. Pond, remarkable for his vigor, — having made his first trip to Europe in the eighty-first year of his age, — still lives to mourn his irreparable loss.

S. M.

DEACON FREEMAN KEYES was born in Vershire, Vt., October 3, 1807, and died in Chicago, Ill., June 10, 1871, aged 63 years. He was the son of Thomas and Margaret (McArthur) Keyes, and was educated at Thetford Academy. November 1, 1831, he was married to Miss Emeline C. Jewett, daughter of Dr. Calvin Jewett, of St. Johnsbury, Vt. Three weeks after forming this social tie, they entered into the still more sacred one of union with the church of Christ, connecting themselves with the Congregational church of Newbury, Vt., of which he was a leading and active member for forty years, and deacon for the last eighteen years of his life. They were blessed with four children.

Deacon Keyes loved and labored for the Sabbath school. He was for years its efficient superintendent. His heart was with the children. His solicitude for their spiritual training was incessant. His last words in the house of God were to them, pointing them to Christ, the foundation. Their tears, their songs, and their bouquets at his grave, attested the lasting love they bore him. Few men have more helped their pastor in the spiritual culture of the young. He



believed in beginning at the foundation, and was willing to work at laying foundations.

He loved the church. He was alive to all that concerned its material and spiritual prosperity. He believed in a church paying its debts and meeting all its liabilities promptly. His cheerful aids to these ends were never wanting. His pastors loved to counsel with him. They met with ready sympathy. He used the office of a deacon well. He did not dictate: he suggested and co-operated.

Nor were his charities and sympathies confined at home. He loved Christ's cause and friends everywhere. He was intelligent of the wants of the church the world over. He was a constant attendant on county and State conferences, and the anniversaries of the benevolent societies of the land. He knew and entered into the great things they were proposing for Christ. He carried home his enthusiasm, and inspired his own church with it. He gave constantly and generously to the great benevolent agencies of the day.

He was a warm advocate of the temperance cause, and for a long time president of the county society. He devised and pushed forward many of its measures. Only the winter before his death he secured the services of Dr. Charles Jewett, and accompanied him on a lecture tour through the county. Every victim of vice and object of misfortune he tenderly pitied. To such he extended a helping hand.

Deacon Keyes was a man thoroughly in earnest. He was in earnest in his business as a merchant. He was in earnest as a Christian. He felt that he owed much to the Lord, and that all his powers and activities ought to promote Christ's glory. He would speak to men of their souls, and of Christ, across his counter. The fitting tract was inclosed in the parcel of goods, and sent home to the purchaser. The poor, the sick, the aged, and the infirm were remembered with little packages, sent with delicate regard to their feelings, to cheer their hearts and homes. He was much interested to help forward poor boys and young men in a course of education, especially those studying with the ministry in view. He would often say to his pastor, "Have we not some young man in our church we can help into the ministry?"

Thus vigilant was he on every hand for opportunities to do good.

But this good man was to be cut off in the midst of his days and of his usefulness. On his way home from a trip to the far West, he was taken sick in Chicago, May 27. He lingered with great suffering for two weeks; and died with unshaken confidence in our blessed Redeemer.

H. N. B.

Mrs. NANCY (SWEETSER) MANN, widow of the late Rev. Cyrus Mann, died August 9th, 1871, at the age of 81 years, in the family of her son-in-law, Rev. John F. Norton, of Fitzwilliam, N. H.

Mrs. Mann, the daughter of Joseph and Persis (Miles) Sweetser, was born in Marlborough, N. H., December 25th, 1790; was educated at the academy in New Ipswich, N. H., and became the wife of Mr. Mann, the pastor of the Congregational church in Westminster, Mass., where she had passed most of her life since very early childhood. They were married at Westminster, April 17, 1817.

She performed the duties of a pastor's wife during the twenty-eight years of her husband's pastorate in that place with great fidelity, and her memory, as well as that of her husband, whom she survived thirteen years, is cherished among that people with great love and respect.

She was gifted with superior intellectual ability, and exercised great influence in moulding the character of the young ladies of the parish, many of whom became the wives of ministers and foreign missionaries, and have done good service in the church of Christ.

The writer now recalls the names of nine such who have occupied these positions.

She ministered in her own house to the comfort of many a servant of the Lord, as, during a large part of her active life, the pastor's house, in New England, always stood open to receive and entertain his clerical brethren.

She was the mother of three children, who were permitted to watch over her during her years of feebleness and suffering. A. M. N.

Rev. STEPHEN SANFORD SMITH died at Worcester, Mass., October 29, 1871, aged 74 years. He was born in Haverhill, N. H., April 14, 1797. He was the son of Rev. Ethan Smith, and his mother, Bathsheba, was a daughter of Rev. David Sanford, of Medway, Mass. With the advantages of ministerial training in his early home, but without a collegiate education, he was pursuing his studies at Andover when the failure of his health compelling him to leave, he returned to his father's house in Poultney, Vt. There he established the office of "The Northern Spectator," to which office Horace Greeley came as printer's boy. Mr. Smith afterwards published "The Litchfield County Post," at Litchfield, Conn., and still later, from August 19, 1829, to October 23, 1830, "The Record of the Times," at New Bedford, Mass. He married Lucretia Bishop, daughter of Earl Bishop, of South Hadley, Mass., June 23, 1823. He was approbated to preach the gospel by the Old Colony Association, April 26, 1831, and ordained as an evangelist at Carver, in No-

vember of the same year, his father and the Rev. Sylvester Holmes, of New Bedford, taking part in the service. Declining a call from the church in Holden, he was employed as a home missionary, in Quincy, for twenty months. He was then called to Fayetteville, N. Y., and labored there from August, 1834, until the spring of 1836. Declining calls from Pompey, Sherburne, and other places, he accepted an invitation to labor for the American Sunday School Union, and while engaged in this agency resided in Rochester, N. Y., in 1836-37, until in the spring of 1837 he was transferred to the New-England agency of the same society, and removed to Roxbury, Mass.

In 1840 and 1841, he preached at Newton for twenty months as supply for the venerable Dr. Homer. In the autumn of 1841, he accepted a call to Westminster, and was installed November 10th. He was dismissed from this church September 3, 1850, although for more than a year previous to this last date he had been in the service of the American Bible Society. In 1850-51, he resided in Amherst, Mass., and was employed as agent of Governor Slade, of Vermont, in promoting the cause of education, particularly by sending female teachers to the West. In 1851, he accepted the appointment as agent of the American and Foreign Christian Union, and removed to Northampton, where he remained until 1854. He was installed over the Congregational church in Warren, April 13, 1854. This, his last pastoral relation, was dissolved March 17, 1863. He then removed to Chicago, Ill., which had previously become the residence of his children. Here he was acting pastor of the Salem church, Chicago, from 1863 to 1866, and afterwards preached occasionally in the suburbs. In October, 1871, he attended the meeting of the American Board at Salem, Mass., and while on a visit at the house of a relative in Worcester, he retired for a bath, and was soon after found dead on the floor. He was expecting to preach on the following day at Medway Village, and he had selected a sermon from the text, "I shall be satisfied when I awake in thy likeness."

His body was conveyed to Chicago for burial, and the sermon which he had expected to preach on the Sabbath, was read at his funeral by Rev. Arthur Mitchell.

Mr. Smith had nine children, four sons and five daughters, and twenty-one grandchildren. Three sons and one daughter, Mrs. Samuel Faulkner, survive to share their mother's grief. His son, Henry Martyn Smith, has been identified with the press in connection with the "Chicago Tribune" and "The Advance."

Mr. Smith was a man of great personal activity. He had a quick mind and ready speech. He was strong in his friendships, and gen-

erous in his hospitality. Cheerful in his disposition and unselfish in aim, he was an agreeable companion and a happy man. In the various relations which he sustained, he was faithful and efficient. In his advancing years, he looked back upon a life of usefulness with satisfaction, and forward to the inheritance of the just with hope and joyful anticipation. The suddenness of his departure must have brought him, with glad surprise, before the effulgent throne. C. C.

Rev. GIDEON DANA died at Oberlin, Ohio, May 9, 1872, aged 67 years. He was born at Oxford, Mass., on the 11th of September, 1805. His parents, Jeremiah and Polly (Crane) Dana, were professing Christians; his mother was a woman of rare excellence. In early life, Mr. Dana removed, with his parents, from Oxford to the adjoining town of Auburn. After enjoying ordinary school privileges, he commenced fitting for college with Dr. Enoch Pond, at that time pastor of the church in Auburn. He graduated at Brown University in 1830, and at the Bangor Theological Seminary in 1836; a part of his professional studies were pursued at Princeton.

The health of Mr. Dana was always delicate, and for the means of prosecuting his preparatory studies, he was obliged to depend chiefly on his own exertions. For these reasons, his course of study was often interrupted. He taught many schools, and was ever a faithful, indefatigable teacher.

After entering the ministry, he labored for a time at North Falmouth, Mass., and would have been settled there, but the climate proved unfavorable. His first settlement was at South Amherst, Mass., where he was ordained January 3, 1838. Shortly after his settlement a revival of religion commenced, which he speaks of in his journal, as the most interesting that he had ever witnessed. But it did not result in healing divisions which existed at the time of his settlement, and he was dismissed in 1840.

His next field of labor was at what is now Holyoke, Mass., where he continued about four years. Here, as was usual with him, the church was prospered, and the cause of temperance was greatly promoted.

Owing to a constitutional tendency to pulmonary complaints, Mr. Dana now resolved to leave New England and make trial of the climate of the West. After laboring in the service of the American Tract Society for about a year, he was providentially directed to the town of Harmar, in Ohio, lying opposite to Marietta, near the mouth of the Muskingum. He commenced his labors here in 1845, but was not installed until 1847. At this time, the first meeting-house

in the place — which had been erected chiefly through his influence — was dedicated.

Mr. Dana left Harmar, for want of pecuniary support, in 1850; and after spending several months in the service of the Western Seaman's Friend Society, he took charge of the Second Presbyterian Church in Delaware, Ohio. This church was then in a very feeble state, but it almost immediately revived under his influence. An old, dilapidated meeting-house was repaired and renovated, and a precious revival of religion followed. Nineteen were added to the church by profession, and fifteen by letter.

At the close of Mr. Dana's short residence in Delaware, his health was much impaired, and he had suffered from sickness and bereavement in his family. These circumstances led him to accept a call at Strongville, a rural town about fifteen miles from Cleveland. He commenced his labors here in June, 1852, and closed them in November, 1855. In this time, a neat church edifice was built, and forty members were added to the church.

On leaving Strongville, Mr. Dana removed his family to Oberlin, and rested from labor for a while, — except that he preached occasionally in different places, and was employed as an agent of the American and Foreign Christian Union.

In 1859, he was called to labor with the Congregational church in Bucyrus. But his health failed, and he was obliged to retire in the spring of 1861. He returned to his house in Oberlin, and for the next two years enjoyed a season of comparative rest.

In June, 1863, he was again summoned to the pastoral work. The field now calling him was Wauseon, a flourishing country-seat, where was a new church organization and a new meeting-house. Here, as in other places, his labors were much blessed. At nearly every communion season, during his three or four years' residence at Wauseon, his heart's desire was gratified in seeing new members added to the church. But the climate proved unfavorable to him. For the first time, he was here attacked with fever and ague, — a disorder which ultimately took his life. In the year 1868, he was obliged to return with his family to Oberlin.

By rest, and exercise on horseback, his health was gradually restored, so that he was able to preach in destitute places. But he seems, from this time, to have relinquished the idea of another settlement. He said: "The churches prefer young men; and perhaps the Lord has no more for me to do." But he soon had applications from three different churches at the same time. After some hesita-

tion, he concluded to remove to Weymouth, in Medina County. His wife was with him at Weymouth, where a parsonage had been provided, and he went back to Oberlin to superintend the removal of his furniture. But he never returned. He had a violent attack of chills and fever; and being among strangers, who knew not how to treat him, he soon fell a victim to the disease. His daughter was with him, but she felt no serious apprehensions. He retired at night expecting to be able to return to Weymouth in the morning; but before noon of the next day, he was a corpse.

Thus terminated the days of the usefulness of this good and faithful man. His funeral was attended by Professors Cowles and Ellis, of Oberlin College, and his remains are deposited in Westwood Cemetery, to await the resurrection of the just.

Of the character of Mr. Dana, I find it difficult to speak in fitting language without seeming to be extravagant. He was naturally modest and retiring, guileless and honest, truthful and conscientious. As much as this could be said of him in early life, previous to his conversion. And when these sterling qualities had all been sanctified and consecrated to the service of Christ, they constituted a character of rare excellence.

As a preacher, Mr. Dana was not sensational, or in the ordinary sense of the term, eloquent; but his sermons were always instructive and impressive, well aimed at the consciences and hearts of his hearers, and delivered with an unmistakable sincerity and earnestness. Hence their almost invariable effect in promoting revivals of religion and the salvation of souls. His pastoral labors, too, were abundant, and performed in the same spirit; and these added immensely to the power of his sermons. During the few weeks of his last labor at Weymouth, he is said to have visited more than seventy families.

"Soldier of Christ, well done;  
Rest from thy loved employ."

Mr. Dana was twice married: Oct. 23, 1838, to Miss Julia Ann Childs, of Barre, Mass., who died Nov. 4, 1840; and June 22, 1841, to Miss Hannah Clark, of Conway. He was blessed with six children, all of whom, with the exception of one daughter, were summoned before him to the eternal world. This daughter is spared to be the solace of a bereaved mother. May the blessing of the widow and fatherless rest richly upon them.

E. P.

## LITERARY REVIEW.

## THEOLOGICAL AND RELIGIOUS.

THE press has furnished us with another series of Music Hall Sermons.<sup>1</sup> This volume differs considerably from its predecessor. It is less florid in style, but, we are sorry to say, more objectionable in matter. It presents the direct and vigorous qualities of the author. It is inconsistent and contradictory; also, somewhat presumptuous and egotistical.

In the earlier writings of Mr. Murray there were some beautiful passages. In this volume there is but slight use of the imagination. Among the few instances of metaphorical language we notice that he says that a sermon written in "the old Calvinistic terminology" is "like the touch of a palm that has no bone in it." We had always supposed that the trouble with the old Calvinistic sermons was that they were composed too much of bones! Mr. Murray gives a new definition of inspiration. Speaking of Paul, he says, he "spoke through the medium of a human intelligence, assisted by the Divine Spirit, to an extent to ensure honesty of purpose and partial illumination of mind in respect to the great truths he strove to systematize" (p. 194). Is this, we are constrained to ask, Mr. Murray's boasted old-schoolism, or his "latest thought"?

He speaks of "the bigotry and dogmatism of orthodoxy"; disparages for the purposes of preaching the writings of Paul as "an *inferred* theology"; and yet says: "I yield to none in my admiration of what is called systematic theology." He asks, "Why does Christianity fail to convert the people?" and says: "You may go into any New-England village, and you will find that the majority of the professional and business men are non-professors, and connected with none of the many local churches in the place." If he had said that this is true in some villages, he could have substantiated his statement by an appeal to facts; but the form of his statement is extravagant, and the impression which he makes a false one.

There are numerous villages, and some of them conspicuous, in New England, where the reverse is true. The facts do not warrant his representation even as hyperbole. Nor is his statement consistent with other representations made by himself in this same volume, for he elsewhere speaks of religion as "intimately interwoven with the people's life," and declares that "the sceptics, when they attack the religion of New England, attack New England herself." And again he declares: "Nor do I forget that I am speaking to-day in that portion of the globe where the gospel has captured both the hearts and the heads of the people."

He tells us that "religion needs in every generation a restatement." The Scriptures represent the obstacles to the conversion of men as "the world, the flesh, and the devil." How does Mr. Murray state the case?

<sup>1</sup> Music Hall Sermons. By William H. H. Murray, pastor of Park-street Church, Boston. Second Series. Boston: James R. Osgood & Company. 1873. 12mo. pp. 207. \$1.50.



He says the causes why men do not come to God are of two classes, "the outside and the inside." The outside obstacles are: 1st. "Because the subject of religion is not *clearly, forcibly, and judiciously* presented to them." 2d. "The difference of views among religious teachers." 3d. Because "religion is advertised wrongly."

The inside obstacles are: 1st. "You have imbibed wrong views of God." 2d. "Those efforts which you have made in all honesty of purpose have been under the direction of a wrong impression of what is to be done." 3d. Because men "discuss more than they do." This surely is a new statement, if not a restatement. Meanwhile, we cannot forbear to ask, What has become of the old obstacles, "the world, the flesh, and the devil"?

In coming down to the more specific inquiry, Why men are not converted in New England, he gives the following reasons: 1st. "Because religion has been associated with cant and formalism." 2d. Because "the preachers have preached . . . a theology *inferred* from the gospel through the epistles of Paul." 3d. "Another reason why many are not converted is to be found in the weakness of the pulpit." This is his restatement of the case; whether it is such as the present generation *needs*, we will not presume to decide. We are quite certain it is one which a portion of the present generation *wants*. Under these general heads, Mr. Murray gives a vivid picture of "the devotional stupidity and pious ignorance" of some professors of religion, of the "inquisitorial" and "offensive" examinations conducted by "over-earnest and bigoted" church committees, of the hypocrisy of the deacon with "two faces and two sets of tones in his voice," and of the weakness of the pulpit.

We would suggest the inquiry whether it is not about time for Mr. Murray to let the deacons rest? It is pitiable when a man allows his own experience of conflict with an officer of his church to lead him to open fire upon church officers generally, — and then, like Beecher's dog "Noble," to keep forever after "barking at that same old hole."

If ministers, under his attacks, need any consolation, they may find it in the fact that he is about as hard on the apostle Paul as he is on them.

He accuses ministers of indolence and of "preaching old sermons." We wonder what ever suggested such an idea to *him*! If ministers are so weak, he does not explain why religion "has captured both the hearts and the heads of the people." If the reason why no more "professional and leading business men" are converted is because ministers preach Paul, instead of Christ, — he does not explain why so few of these classes were converted under the preaching of Christ himself!

He says: "The people are wearied with the proclamation of the gospel in theologic form." The Unitarians and Universalists, whom he seems so anxious to conciliate, maintain that through their influence the present generation of orthodox ministers do not preach in theologic forms. We leave the matter of fact to be settled between these two conflicting witnesses! Mr. Murray mentions Theodore Parker and T. Starr King among the

"men of God who have qualified themselves to preach the gospel," and to whom "the church and the nation are indebted for enlargement of knowledge, the liberalizing of sentiment, noble ambition and impulses, progress in virtue, and reforms in church administration"! p. 54.

There are strong points and good things in these sermons, but there are few positions which he illustrates more strikingly than his own declaration, that "one leader is slandering another leader"; few points which he proves more conclusively than his own assertion, that "even when you find a preacher who preaches clearly and forcibly, he often does not preach judiciously."

A BEAUTIFUL tribute to the patient, disinterested, faithful love of the Redeemer of the world, is a volume, in Mr. Randolph's best style, the theme of which is the *Christus ad Portam*,<sup>1</sup> so often represented by art and in the songs of devout souls. The selections of which it is made up are drawn from several languages, in part from recent writers, but largely from those that have become classic; and some of the pieces will probably be wholly new to many into whose hands the book will fall. Taken together, they present the central idea in a great variety of forms. Miss Ward has shown good taste in the choice of her materials and in the arrangement of them under the two general heads, — Christ Knocking at the Door, and Christ a Guest; and the running notes and commentary on the pieces are singularly felicitous.

A volume on such a theme, and so well conceived and executed, ought to be a favorite, and be found in many a Christian's closet. It is a book for the "still hour." A careful reading of it by those who are persistently refusing to open the door to the divine Friend would seem admirably fitted so to touch and move the heart as to secure Him a prompt admission. What diviner conception of a Redeemer and Saviour of men is it possible to form, than this of the Lord of Life, the Light of the world, manifesting His pity for the sinful by long and patient waiting at the door of the heart, — grieved, yet waiting still, — reluctant to depart, because he longs to bless and save! We trust that the author of this volume will be found not to have presented this conception so effectively without rich results.

THE second volume of the Speaker's Commentary<sup>2</sup> has been published, containing the books of Joshua, Judges, First and Second Samuel, and First Kings. We have in a previous number expressed our opinion of this valuable work. The conciseness and vigor of the notes render it peculiarly acceptable to that numerous class of Bible readers who want the pith, the results of the best scholarship, without the detailed processes by which such results have been reached. It is well to say that this commentary is for

<sup>1</sup> Christ at the Door. By Susan Hayes Ward. New York: A. D. F. Randolph & Co.

<sup>2</sup> The Bible Commentary, with a Revision of the Translation by Bishops and other Clergy of the Anglican church. Edited by F. C. Cook. Vol. II. Joshua — 1 Kings. New York: Scribner, Armstrong & Co. 8 vo. pp. 624. \$5.00.

those who believe the Bible, — and there are some of those good, old-fashioned people left among us, — that is, the editors do not take it for granted that the reader approaches every page, or every difficult point, in a pre-determined scepticism. It has been objected to this work, by an English review, that it does not manfully meet and discuss all the knotty questions of translations, doctrine, or fact that now so largely engage the attention of Bible students. Perhaps it does not; but it does discuss those of vital importance to the integrity of the text or the statement of doctrine; while the scores of unsettled matters, about which scholars and thinkers are disputing, are purposely left unmentioned. The common reader would not understand the discussion; his mind would be befogged needlessly; and he would be oftentimes thrown into a state of doubt, with no light ahead. It is not wise to destroy or weaken faith without offering any satisfactory substitute. As fast as disputed points are really settled, let the results go forth to the world; but in a commentary like this, why should the great public be loaded down with the contradictory theories of the study? *Cui bono?* We think the editors have exercised a wise discrimination, and are furnishing a work that is of great practical value, and that will have, as it certainly deserves, a wide circulation.

"SUCCESS OF EVIL"<sup>1</sup> is the apt and felicitous title of a book just issued by the Congregational Publishing Society. This volume consists of twenty chapters, illustrative of its theme. The first chapter is devoted to a "statement of the case." Accepting the facts as they exist, the author inquires, "Why evil, against reason and revelation, — against the best welfare of soul and society, — should come to a success so respectable?" The titles of a few of the chapters will indicate the tenor of the book: "Minification of Sin," "Sin respectable in its Show," "Concealment of Sin," "Misconceived Unnaturalness of Religion," "Dominance of Social Institutions," "Fury of the Passions."

The theme is admirably chosen, and the treatment of it is well conducted. The author has a philosophical mind, and good powers of analysis. He is a vigorous thinker, and remarkably correct in his philosophical views; but his work is marred by rhetorical and grammatical faults. The following are illustrations: —

"If worse were done with humanity, what else could it be than to have sin rage and ravage as now?" p. 10. "Worse" should be "worst," and have an article before it, and even then the sentence would not be particularly elegant. "The Kingdom of Evil has not yet had full hearing. However possible at any time its subjects may be put to writhing under conviction of their wrong, yet respite of condemnation also possible, is as human experience in sin shows." p. 13. We confess our inability to get any definite idea from this statement. "Whatever faith may see in the deeper under-current of history, the plainest things upon its record are the

<sup>1</sup> Success of Evil. Elements of Success in the Kingdom of Evil. By A. S. Kedzie, pastor of the Congregational Church in Dexter, Mich. Boston: Congregational Publishing Society. 1873. 12 mo. pp. 248. \$1.25.

doings and triumphs of the Kingdom of Evil." p. 15. Query: Does faith *see*? The apostle opposes faith to sight. It may be that he intends here to personify faith, and uses *see* metaphorically. It is a little remarkable that soon after he speaks of "the personality of sin." p. 17. He uses the verb "resent" as though it were a noun. pp. 113. "Into the spirit of the sinner God looks, finding what would overturn his throne of righteousness, but for the restraint of impotence." p. 116. Here he ascribes a positive influence to a negative quality. Speaking of the impenitent, he says: "Even in this life they give distinct intimation of preference for anything than fellowship with the godliest." p. 118. What a sentence! "Not always revolted state of heart, oftentimes constricted range of thought, lead to denial of the eternal consequences of sin." p. 123. Here is a plural verb, with a subject in the singular. "If men deny the plain revelations of God's word, and the deep longings of their souls, by consenting to annihilation . . ." p. 123. The word "revelations" is obsolete. Embracing the doctrine of annihilation is not "consenting to annihilation." "This they do in denial of the perfect justice of benevolence and often minifying sin, as though what has flooded the world with woe, and cost God the death of his Son, would be a trifle." p. 123. We do not speak of the justice of benevolence. There is no such word as "minifying." It is not in good taste to speak of the Divine sacrifice for the redemption of the sinner in such terms as are here used; — but even accepting the sentence in other respects, the "would be," in the last clause, should be "were." "The life of sin, which comes so handy." p. 124. Handy!

Even in his brief preface he says: "Of these, the Author has not treated, because incompetent to do so to his satisfaction, and because thereby unable to keep the discussion within desired limits." Here he evidently says just the opposite of what he means. It is unfortunate for the public, when a work of such decided merit is allowed to appear in such an unscholarly form. And this book suggests that if "the Committee on Publications" have not time to attend to the work, the Congregational Publishing Society should have a secretary, whose duty it shall be to edit the books which it issues.

WE group together several valuable books that have come into our hands from Robert Carter & Brothers, New York.

First, we have "Studies of Character from the Old Testament," by the late Dr. Guthrie, one of the most eloquent of Scotch divines. This strikes us as one of his freshest and most readable volumes. The several characters are sketched with spirit, ingenuity, and power. The style is animated, often truly eloquent, and holds the attention of the reader. It is a book from which to read a chapter in connection with one's daily seasons of devotion for the quickening of both intellect and heart.

Next is a sweet little volume, full of tenderness and beauty, entitled "The Master's Home-Call." It is a brief memorial of Alice Frances Bickersteth, by Rev. E. H. Bickersteth, the distinguished author of "Yesterday, To-day, and Forever." It presents a touching illustration of the

power of divine grace in taking away the fear of death, and making the parting hour welcome, even to one in the very bloom of youth, and surrounded with all that can give a charm to earthly life. As a father's tribute to the memory of a lovely daughter, it is a model of good taste.

"The Curate's Home" belongs to the class of "Shady Side" literature. It presents a picture, drawn from actual facts, of the inadequacy of the support of the clergymen in the Church of England, who, in fact, perform the greater part, or at least the most ungenial part, of pastoral labor. It will probably surprise many to learn that, in the church of England and Wales, provided for by the state, and in which a few in high positions have princely revenues, "it is found that there are no less than five thousand curates with incomes under eighty pounds a year, and five thousand beneficial clergymen, with incomes under one hundred and fifty pounds a year!"

The book paints in strong colors the inevitable results to the curate's home and family of such a state of things. The tale is touching, and ought to do good in this country as well as in England.

"Robin Tremayne" is a beautiful volume, by the author of "Isoult Barry," and is a semi-historical tale of the time of the Bloody Mary. Many of the characters and incidents are drawn from authentic documents, and the aim of the writer has been to present a graphic and life-like picture of the period, and of the trials to which those who loved Christ and his truth were constantly subjected. It seems to us a more readable book even than "Isoult Barry," as having greater continuity of narrative and description. Like all the books of this writer which we have seen, it will richly repay perusal, and will be likely to be read more than once.

The "Life of Dr. James Henderson" is a pleasing sketch, autobiographical in part, of a good and useful medical missionary to China. Like Dr. Peter Parker, from our own country, Dr. Henderson was brought by his professional skill into close contact with different classes of the Chinese; and the facts and incidents connected with his medical practice and his opportunities of doing good, as well as his own personal history, make the book attractive.

#### PHILOSOPHICAL AND EDUCATIONAL.

MESSRS. LEE & SHEPARD have shown their confidence in the ability of the community to appreciate solid works, by issuing several massive volumes on mental science. Among these is one entitled "Autology."<sup>1</sup>

After an explanatory introduction, the work is divided into five parts: "The Will. The Affections. The Intellect. The Conscience. The Personality."

<sup>1</sup> Autology: An introductive system of Mental Science; whose centre is the will, and whose completion is the personality. A vindication of The Manhood of Man, The Godhood of God, and the Divine Authorship of Nature. By Rev. D. H. Hamilton, D. D. Boston: Lee, Shepard and Dillingham. 1873. Royal octavo. pp. 720. \$5.00.

The title-page indicates very clearly what this author seeks to accomplish. He takes as his starting-point the two questions: "How can the mind begin to act? How can it begin to know?" The first question he endeavors to solve by making "essential activity identical with life." The second, by maintaining that the mind is "a self-conscious substance," and that consciousness is "a primary and intuitive faculty, lying back of both the sense, perception, and the reason, and more central and ultimate than either, which shall be able to arrive at the results of both without the help of either."

The substance of matter he represents as consisting of "impenetrability and essential force."

The substance of mind differs from the substance of matter, according to this author, in being "self-conscious," having the "two primaral elements of essential activity and essential intelligence or consciousness."

He makes out six steps as antecedent to a choice constituting the process by which the act of choice is finally reached, viz.: "A sensation, a cognition, an affection, a judging, a moralizing, and a selecting." Then comes the choosing, which is "giving the consent of the self to the object of choice." "Self-disposition is, therefore, the essence of choice." From such starting-points as these he proceeds to the discussion of the various departments of mental science, including much of moral science as well. In the department of moral science, in answering the question, "Is man under obligation to repent?" he says: "To repent is to control, change, and purify the heart. Man is under obligation to control, change, and purify his own heart, because he has a free will as the executive of the soul with all its affections." "The reason of this obligation to change and purify the heart consists not in the fact that man has the efficient power to regenerate his own soul, but in the fact that he can choose to change and purify it. He is, therefore, under obligation to choose to have his heart changed and to see to it that it is changed." He adds: "The heart is too depraved, too rebellious, too corrupt to be purified by a mere resolution of the will, or the unaided voice of the reason, or even the solemn injunction and warning of the conscience. Nothing but the effectual persuasion of the Holy Spirit, taking of the things of Christ and showing them to the soul, can win it to repentance, holiness, and life." Therefore, when this author says that man is "under obligation to choose to have his heart changed, and to see to it that it is changed," he must mean that man is under obligation "to see to it" that the Holy Spirit changes his heart! This duty of supervising the work of the Holy Spirit is a new responsibility! Is the result of human depravity, that man when he chooses to change his heart cannot do it, — or that he will not choose to change it?

The work under review is not a learned one, but it is able. The author concerns himself but little with what others have thought or written. He aims at an original development of mental science. He coins words to suit himself, and uses old words in a signification to suit himself. With a consciousness that he is open to criticism for this, he seeks to ward it off by

saying in his introduction, "Every original thinker and writer will find himself either using old words in a new signification, or coining new words." "No earnest and competent student, whose spirit yearns to know the meaning of his author and the force of his argument, will ever complain of either new words or new definitions." "Criticism performs its smallest and least honorable office, when, in reviewing a scientific work, it descends from logic and clearness in thought and expression, to the milliner's work of dogmatizing over terms and style."

All this shows sufficient assumption and vanity. And finding in his work such words as these, "anticipativeness, aspiringness, anteceding, sensating, cognizing, affectioning," and "appetitive," we will not attempt to rival him in "millinery"! That is ordinarily a low order of originality which is displayed in inventing new words; and with the profuseness of our vocabulary, that man who cannot find any words in the English language (perhaps we should say American language) to express his ideas has reason to question whether his ideas are worth expressing.

The style of this author, however faulty, has decided merits also. It is clear and flexible. His book is the result of great labor, and is worthy of the attention of students who are interested in primary and fundamental truths.

A BRIEF Essay on "The Religious Education of Children in New England," by Rev. David G. Haskins, was read before the Eastern District Missionary Association of the Diocese of Massachusetts, and has been issued in pamphlet form by the request of the Committee on Education. It is well written, broad and liberal in its grasp, and worthy of serious consideration. Mr. Haskins gives a historical statement of the general public school system of Massachusetts, its rise and development, with an appreciative and catholic spirit. He states the difficulties involved in the relations of a public system of education to religion, with clearness and force. But when he comes to the solution of the educational problem, he overlooks the instrumentality of the Christian College, and in accord with the general spirit of that branch of the church with which he is connected, recommends reliance upon "Parochial Schools," "Church Seminaries," and especially "Church Schools for Girls." This is a sectarian prescription, — but the difficulty, as it seems to us, is too generic to be removed by so specific a remedy.

PRANG'S Natural History Series.<sup>1</sup> This series is a novelty in its way, and happily illustrates the triumphs of civilization in subsidizing art to the purposes of education. Children possess the desire to see animals and plants, and to know something about them. Yet they need to be shown how to see, as well as furnished the opportunity, in order to secure the proper acquisition of knowledge from them. They need to do more than

<sup>1</sup> *Prang's Natural History Series*, for Schools and Families. Birds, Quadrupeds, and Plants, represented in their natural colors, and arranged for Instruction in Object Lessons, by N. A. Calkins. L. Prang & Co., Boston, Mass.



merely to see plants and animals in a general manner, without a special object in view. Their attention must be directed to characteristic likenesses and distinguishing differences in the objects which they notice. They need to be trained in the comparison of those prominent *forms* and *habits* of animals and plants which cause naturalists to group them into families, classes, etc.

To be able to examine single animals with a view to placing them in groups with others having like characteristics, children must be furnished with the means of observing these distinguishing features in several animals of the same group successively, in order to become familiar with those prominent characteristics which belong to each group.

Children, even, may be trained to notice these things, and acquire habits of careful observation, which will become invaluable to them in after years. All this can be accomplished without interfering, in the least, with their progress in any of the important studies now pursued in school. Indeed, the habits of self-acquisition in knowledge which this training to observe nature will give, would materially aid their progress in other subjects.

But beyond and better than all else, children become ennobled in their tastes and manners by studying these works of God. From the observation of the structure and wonderful adaptation of the several parts of birds and quadrupeds to their habits of life, children may easily be led to recognize the wisdom of God in their creation. To watch the habits and observe the structure of animals will cause children to love them more, and treat them with greater kindness. The careful observation of the beautiful forms and colors of plants and flowers, will exert a refining influence upon the minds of the young.

Prang's Natural History Cards furnish the *opportunity* for seeing such representations of nature as will readily *show children how to observe* those real objects that come within their reach. They have been prepared to enable teachers and parents to train children in observing plants and animals, in the most simple and effective way for accomplishing the best results. They are *Cards of Introduction to Nature's School-Room*.

These cards comprise illustrations of two sizes. Each large picture contains a single animal as a representative of a family, also some of the parts, distinguishing its family, enlarged; and is intended to be accompanied with twelve smaller ones, showing other animals having the same general structure, and belonging to the same family. Each illustration contains the *common name* of the animal, also the *order* and *family* to which it belongs, its usual size, and where found.

The illustrations for *Plants* are arranged in a similar manner; and the entire Series, prepared not only with the artistic taste of Mr. Prang, but also with the scientific accuracy of Prof. Calkins, appears to be well adapted to accomplish the object in view.

#### POETIC.

REV. RAY PALMER, D. D., so long known as the writer of beautiful hymns, has recently presented to the public a poem composed of four parts,

and occupying over a hundred pages.<sup>1</sup> The theme is, *The Christian Home*. The author, after a varied prelude, starts with a newly-married pair and goes with them through the successive experiences of life to its triumphs in the home of the blessed above. The design is to give a picture of a model Christian family. As our idea of a generic man is not entirely dissociated from the individual members of the race, so it was essential to the form of this poem that it should have somewhat of locality and name. The scene, therefore, is laid in New England, and names are given to the parties, but it is not designed to be personal, historic, or local. The poem is not startling or brilliant, but high-toned in its moral sentiment, calm, winning, and beautiful. The language is select, smooth, elegant. There was never a period when its publication would have been more timely, for no institution is in greater peril now than the family. The first edition sold rapidly, and a second has already been issued. All who appreciate natural affection, love home, and delight in charming verse, will welcome this tasteful volume.

REV. J. E. RANKIN, D. D., writes very prettily in the dialect of Robert Burns, and many of his Scotch poems have been widely circulated in the newspapers and magazines, and are favorites with those among us who like to trace their descent from the Scotch Presbyterians of old Derry times. These waifs have now been gathered into a very attractive volume,<sup>2</sup> well illustrated, and, we presume, in this better and more permanent form, they will take to themselves a greater popularity and a more enduring fame. The opening poem, "The Auld Scotch Mither," is a pleasing, simply-told tale of domestic life, well suited to please its readers, and scattered through the book are numerous pieces, which are very sweet. The lectures of the distinguished author, George McDonald, have called attention anew to the beauties, peculiarities, and capabilities of the Scotch language, and Mr. Rankin's volume appears at an opportune time.

A VOLUME of poems,<sup>3</sup> by Mary Ellen Atkinson, contains "many a gem of purest ray serene." We have been both surprised and pleased at the true poetic beauty of some of the shorter pieces, while the more ambitious poem, that gives title to the volume, has touches of real merit, both in idea and structure. The book makes its appearance without any flourish of trumpets, and modestly asks a candid perusal; such we have given it, and can cordially praise its many good features. The beautiful poem, "A Stray Lamb," is worthy of Bonar, and very much in his style of sentiment and expression, yet without imitation. A fine picture of the cathedral at Cologne makes an appropriate frontispiece, and in its typography the book is unexceptionable.

<sup>1</sup> *Home; or, The Unlost Paradise*. By Ray Palmer. New York: Anson D. F. Randolph & Company. 12mo. pp. 131. \$2.00.

<sup>2</sup> "The Auld Scotch Mither," and other poems, in the dialect of Burns. By J. E. Rankin. Boston: D. Lothrop & Co. 12 mo. pp. 126.

<sup>3</sup> "The Architect of Cologne," and other poems. By Mary Ellen Atkinson. Boston: D. Lothrop & Co. 12 mo. pp. 101.

BAYARD TAYLOR's last poem, "Lars,"<sup>1</sup> is his best. It is a beautifully told story, of a highly moral, even Christian tone, and one that can be read and re-read with ever-increasing pleasure. The scenes lay in Norway and in Pennsylvania, and the life-pictures of these differing regions are admirably sketched; indeed, the character of the Quakeress Ruth is one of the most touching in modern poetry. The structure of the poem is dignified and well sustained, and the impression upon the reader deep, abiding, and elevating.

#### HISTORICAL.

THE publication of a complete edition of the "Works of Charles Sumner,"<sup>2</sup> was begun about three years ago, and up to this date seven of the proposed ten volumes have been issued, in a style worthy the man and the matter. This edition will comprise the orations, senatorial addresses, letters and papers of Mr. Sumner, through his whole public life. Every page has received his direct personal supervision, and he has brought to bear upon the compilation the rich maturity of his marvellous powers, until in completeness, accuracy, and in wealth of annotations, it must ever be an honor to its author and to the nation. It is impossible not to recognize the fact that, for the period of a generation, Mr. Sumner has been identified with nearly every important question affecting the prosperity and the integrity of the country, and that, during this period, he has been, and now is, the acknowledged leader in the cause of human rights. Persons may differ from him on many points, but his most zealous political opponents must say, with the poet Whittier: "Whoever wishes to understand the legislation and political and moral progress of the country for the last quarter of a century, must study these remarkable speeches;" or with the Hon. Caleb Cushing: "Whatever difference of opinion there may be in the country concerning the various political doctrines, which in his long senatorial career he has so earnestly and so steadily maintained, certain it is that his productions constitute an essential part of our public history, as well in foreign as in domestic relations; and they are characterized by such qualities of superior intellectual power, cultivated eloquence, and great and general accomplishment and statesmanship, as entitle them to a high and permanent place in the political literature of the United States." Indeed, the history of our country for the past generation would be as vitally defective without the full record of the words and deeds of Charles Sumner, as the story of the Revolution without the life of Washington, or of the Rebellion without the victories of Grant or Sherman.

Mr. Sumner's public life may be said to have begun in 1845, when he delivered a Fourth of July oration before the citizens of Boston, on "The True Grandeur of Nations," one of the most able arguments against war ever presented, and peculiarly pertinent at that time, when the relations of our

<sup>1</sup> "Lars: a Pastoral of Normandy." By Bayard Taylor. Boston: James R. Osgood & Co. 16 mo. pp. 144. \$1.50.

<sup>2</sup> The works of Charles Sumner. Vols. I-VII. Boston: Lee & Shepard. 8vo. \$3.00 per vol. Published by subscription.

government and that of Mexico were in a disturbed and ominous condition. The celebrated Richard Cobden, of England, pronounced it "the most noble contribution made by any modern writer to the cause of peace."

Before this, Mr. Sumner had contributed articles to the "American Jurist," and was for some time editor of that magazine. For three successive winters he gave lectures in the law department of Harvard University, besides editing several law-books. While in Paris, in 1837, at the request of Hon. Lewis Cass, he wrote a defence of the American claim to the northeastern boundary. In 1843, he lectured again in the Law School at Cambridge, and in 1846, he edited an edition of Vesey's Reports, in twenty volumes. His career as the uncompromising champion of freedom dates from the agitation of the question of the annexation of Texas, and with his speech in opposition to it in Faneuil Hall, November 4th, 1845.

Mr. Sumner succeeded Daniel Webster as Senator, and presented his credentials at the opening of the Thirty-Second Congress, December 1st, 1851, and on the 10th of that month made his first congressional speech, a "Welcome to Kossuth." But his senatorial life may more justly be said to have begun on August 26, 1852, when he made his celebrated speech, "Freedom National, Slavery Sectional"; and for the more than twenty years that have since intervened, he has never lost an opportunity to wage war against all kinds of oppression, to assert and vindicate human rights, until his name, the wide world over, is synonymous with liberty and justice. At the same time, he has never been a "man of one idea," a "theorist," a charge often brought against him in years past; he has been identified with nearly all the important measures brought before congress during his whole career, and the record of no senator shows more varied or more eminently practical labor.

An examination of the seven volumes now under notice gives ample proof of this. While the cause of human rights, and the hard-fought warfare against slavery, were doubtless uppermost in his mind, especially in those earlier days of the conflict when it required both physical and moral courage to speak and act against the assumptions and enormities of the slave power, — a state of things we can hardly appreciate, although so recent, — he never neglected the interests of his constituents or the country at large, and he has done valiant service, as well as performed tiresome but necessary drudgery, on topics purely practical, and oftentimes opposed to his tastes and habits. From the day when first in the senate chamber he threw down the gauntlet to the slave power, and stood forth as the champion of freedom, he never lost sight of the end in view; and through storm and sunshine — it mattered little to him which — he fought on, and oftentimes single-handed, but always brave, in earnest, uncompromising, and hopeful. Defeat never discouraged him; he believed in his cause, in the final triumph of right; in Bryant's words, that, —

"Truth crushed to earth shall rise again;  
The eternal years of God are hers;  
While error, wounded, writhes in pain,  
And dies amid her worshippers."

The first volume of "Sumner's Works" opens with his oration on "The True Grandeur of Nations," and then follow, in strict chronological order, all the speeches and miscellaneous papers that make up the sum of his herculean labors, and contribute so largely to the history of the most important epoch in our country's existence. Each speech, etc., is prefaced or supplemented by brief, but comprehensive, historical memoranda, so judiciously prepared, and so intimately interwoven with the subject-matter, that a consecutive reading of the volumes is like reading a connected narrative of public political events. For instance, his speech, "Freedom National, Slavery Sectional" (Vol. III, p. 87), has eight closely-printed pages of introductory matter, in which all the attending circumstances, the remote and proximate causes, are succinctly given in such a way as to make the whole subject, in all its bearings, clear to the reader. Notably is this the case in his celebrated speech, "The Crime Against Kansas." With this, Mr. Sumner gives a hundred pages of explanatory and historical matter, which, we venture to say, is one of the most vivid and painful narratives in our country's annals, for it comprises the story of the Brooks assault upon the Massachusetts senator, and its effect upon the nation, north and south. It is possible that there are politicians among us to-day who do not look back with satisfaction upon their course at that exciting time! Perhaps there are some among us, high in rank in the republican party, even, who would dislike to have brought too prominently to their notice their then condemnation of Mr. Sumner, if not, in fact, their supper-table sympathy with Preston Brooks! But it may be that there is repentance even for professed politicians. Again, accompanying his great speech on "The Barbarism of Slavery" (Vol. V, p. 7), there are fifty pages of interesting memoranda, which give a complete picture of that exciting time, and, while reading the narrative, we only wonder that such things could have been in this nineteenth century.

Of course, in the limited space at our control, we cannot enter upon the details of Mr. Sumner's work as senator and statesman. There are certain of his speeches which make distinct epochs in our nation's history, which involve principles and necessitate actions vitally affecting the whole body politic. We must refer our readers to the volumes. As, perhaps, more directly pertinent to our own pages, we cannot refrain from referring to his masterly vindication of the three thousand New-England clergymen who protested against slavery in Nebraska and Kansas, on the night of May 25th, 1854. The speech was brief, but powerful, impassioned, and noble. Exception was taken to the protest by the pro-slavery members, and especial abuse was poured upon the reverend men, and upon the opening clause of their protest: "In the name of Almighty God, and in his presence." It was midnight, and there was no time for long speeches; but Mr. Sumner was determined both to enter the protest and vindicate its signers. A few sentences are quoted to show the vigorous way in which he brought the subject to the attention of the senate. After a pithy introduction, Mr. Sumner said:—

"With pleasure and pride I now do this service, and at this last stage interpose the sanctity of the pulpits of New England to arrest an alarming outrage, believing that the remonstrants, from their eminent character and influence as representatives of the intelligence and conscience of the country, are peculiarly entitled to be heard; and, further, believing that their remonstrances, while respectful in form, embody just conclusions, both of opinion and fact. . . . 'In the name of Almighty God and in his presence, these remonstrants protest against the Nebraska bill.' In this solemn language, most strangely pronounced blasphemous on this floor, there is obviously no assumption of ecclesiastical power, as is previously charged, but simply a decent observance of the Scripture injunction, 'Whatsoever ye do in word or deed, do all in the name of the Lord.' . . . I am unwilling, particularly at this time, to be betrayed into anything like a defence of the clergy. They need no such thing at my hands. There are men in this senate justly eminent for eloquence, learning, and ability; but there is no man here competent, except in his own conceit, to sit in judgment on the clergy of New England. Honorable senators, so swift with criticism and sarcasm, might profit by their example. Perhaps the senator from South Carolina (Mr. Butler), who is not insensible to scholarship, might learn from them something of its graces. Perhaps the senator from Virginia (Mr. Mason), who finds no sanction under the constitution for any remonstrance from clergymen, might learn from them something of the privileges of an American citizen. And perhaps the senator from Illinois (Mr. Douglas), who precipitated this odious measure upon the country, might learn from them something of political wisdom. Sir, from the first settlement of these shores, from those early days of struggle and privation, through the trials of the Revolution, the clergy are associated not only with the piety and the learning, but with the liberties of the country. New England for a long time was governed by their prayers more than by any acts of the legislature; and at a later day their voices aided even the Declaration of Independence. The clergy of our time speak, then, not only from their own virtues, but from echoes yet surviving in the pulpits of their fathers. For myself, I desire to thank them for their generous interposition. Already they have done much good in moving the country. They will not be idle. In the days of the Revolution, John Adams, yearning for independence, said, 'Let the pulpits thunder against oppression!' And the pulpits thundered! The time has come for them to thunder again. So famous was John Knox for power in prayer, that Queen Mary used to say that she feared his prayers more than all the armies of Europe. But our clergy have prayers to be feared by the upholders of wrong," etc., etc.

We have space for only one more reference. There has been much local excitement over a resolution introduced into congress, a year ago, by Mr. Sumner, deprecating the inscription upon the national flags of the names of the battles of the rebellion. Our last legislature passed a vote of censure, or disapprobation, of Mr. Sumner's resolution, and the subject has been vigorously, and perhaps not very judiciously, discussed during the present session. We only refer to it in order to show that Mr. Sumner is consistent in his measures, — that his late recommendation, wise or otherwise, was no new idea, but an old one restated. In May, 1862, thirteen years ago, immediately after the capture of Williamsburg, General McClellan inquired whether he was "authorized to follow the example of other



generals, and direct the names of battles to be placed on the colors of regiments." Whereupon Mr. Sumner moved the following resolution :—

"*Resolved*, That in the efforts now making for the restoration of the Union and the establishment of peace throughout the country, it is inexpedient that the names of victories, obtained over our fellow-citizens, should be placed on the regimental colors of the United States."

This resolution naturally excited comment at the time ; the "National Intelligencer" remarked :—

"Now that public attention has been for the first time called to the subject, we presume there will be, on the part of many, an instinctive approval of the grounds on which Senator Sumner condemns the custom thus originated and practised by 'other generals.' . . . When the Union is restored, and peace has been re-established, we take it that the regimental colors of the United States will preserve no trace, either of Union *victories* or Union defeats."

A citizen of New York, Mr. Alfred Pell, wrote that, "exactly what congress should do with base secession standards and flags was pointed out by Mrs. Brownrigg, who

"Whipped her female 'prentices to death,  
And hid them in the coal-hole!"

Lieutenant-General Scott at that time was in full sympathy with Mr. Sumner's resolution ; and in his "Memoirs," quotes it, adding the comment : "This was noble, and from the right quarter."

Our only object in referring to this point is to show that Mr. Sumner, in presenting the recent resolution which has raised so much excitement among his constituents, was simply carrying out his honest convictions publicly expressed eleven years ago, in the midst of the war, and that it was no new "freak," a sudden impulse, or misplaced magnanimity, as has been charged. The resolution, in its original, or in its later form, may or may not have been expedient,—we do not discuss that issue ; it was in consonance with Mr. Sumner's principles, as manifested through his whole senatorial career. But it may be said, with great propriety, that as we look back upon the mighty sweep of events in the last twenty-five years, as we call to mind the fact, apparent to all, of whatever political bias, that in every great public question Mr. Sumner has always taken a prominent part, that he has been the leader in all measures for the assertion and vindication of human rights, that he has shrunk from no responsibility, has never quailed before vast majorities or personal threats, we cannot but be astonished at the few mistakes he has made ! Where are they ? What are they ? And if, for he is but human, he has at some time ventured to differ in opinion from his friends on some minor matters, shall they forget his life-long services, his noble, courageous, and successful devotion to the honor of his country, and the freedom and elevation of the enslaved ? He is too honest to be politic. He once remarked, in private conversation : "Before God, I never knowingly sacrificed truth or honesty to carry any political ends ; let them fall



first!" Ralph Waldo Emerson has written these words, the truth of which all will admit:—

"Few public men have left records more important, — none more blameless. Mr. Sumner's large ability, his careful education, his industry, his early dedication to public affairs, his power of exhaustive statement, and his pure character, — qualities rarely combined in one man, — have been the strength and pride of the republic. In Massachusetts, the patriotism of his constituents has treated him with exceptional regard. The ordinary complaisances expected of a candidate have not been required of him, it being known that his service was one of incessant labor, and that he had small leisure to plead his own cause, and less to nurse his private interests."

Indeed, the mere idea of Mr. Sumner descending to the arts of "electioneering" for himself, is absurd. He has strictly attended to his public duties, and left the rest to his constituents.

It only remains to say a word as to the elegant edition of Mr. Sumner's works now in process of publication. It is complete in all its details; the typographical execution of the volume is unexceptionable, and in all respects it is eminently satisfactory. Those who would have a history of our country for the last generation must familiarize themselves with these books; history without them is unworthy the name. As we close our examination of the seventh volume, and think of the three others that will complete the series, we realize what a monument here is to the heroic labors of a great man in a great cause; and while envy, or even honest dissent, may discover here and there a flaw in the remarkable record, it still stands forth transcendent in beauty, purity, and power. A grateful nation and coming generations will never fail to honor Senator Sumner and his deeds so long as human rights are worth living or dying for.

#### BRIEF NOTICES.

WE can only call attention to several books which should receive more extended notice. "Lange's Commentary on the Psalms" is the last volume issued in that incomparable series. Its bare announcement is sufficient to stimulate our readers to its purchase. (Scribner, Armstrong & Co.)—For more popular use, Rev. Dr. Cowles's "Commentary on Psalms," recently published, is to be recommended; it has the same general characteristics that have made his other works popular and valuable, and which have been often referred to in these pages. (D. Appleton & Co.)—Rev. Dr. Hanna has written a compact account of the "Wars of the Huguenots"; it is fascinating, and only too true, and may be read with profit, not only as a veritable history, but as a warning to those who profess to see no danger in Romanism. (Robert Carter & Brothers.)—J. R. Macduff discusses, in a handsome 12mo volume, the story of "St. Paul at Rome." He invests the subject with a new interest, and weaves in history and incident in such a way as to make his work not only valuable in its recital of facts, but attractive as

a story and biography. (Robert Carter & Brothers.)—"Thought Hives" is a very poor name for a very good book by Theodore L. Cuyler. It is as full of excellent thoughts as a "hive" is (or should be) of honey. The fine portrait will be highly prized by the author's many friends. (Robert Carter & Brothers.)—The man who first made a catalogue attractive must have been a genius, and he who has had the supervision of the new catalogue of educational books published by A. S. Barnes & Co., New York, is undeniably a wearer of his mantle. We have nearly read it through, and are convinced that the aforesaid firm publishes text-books in all departments of education of sterling merit and deserved popularity. We have not space to review in detail the merits or demerits of the legion of school-books; but we suggest to those who want reliable information, to send twenty-five cents to A. S. B. & Co., for this valuable pictorial catalogue.—Among the excellent juveniles, we may mention "Sunday Chats with Sensible Children"; the "Little Canary Series," four volumes, by Mrs. M. A. Osgood; "Little Grandmother," by Sophie May, the fourth volume of the "Flyaway Series"; "The Charlie Roberts Series," four volumes, and the "Dick Travers Series," four volumes, all published by Lee & Shepard, Boston.—"His Level Best, and Other Stories," is a collection of stories by Edward Everett Hale, and this is equivalent to saying that it is a book to be read and enjoyed. How Mr. Hale manages himself and his time so as to do so much work is a wonder to us all; but then he does, and we and the great public are more than satisfied. Mr. Hale has a purpose in whatever he writes, and his stories have a life-likeness that is apt to deceive the easy-going reader. There are many, even to-day, who will insist that "The Man Without a Country" is a true tale. (J. R. Osgood & Co.)—"Myths and Myth-Makers" is a learned and interesting book on old tales and superstitions, as interpreted by comparative mythology, written by John Fiske, of Cambridge, a scholar and writer of eminent ability, although we may not always coincide with his theories and conclusions. The volume imparts much curious information, upsets many old legends, and traces the history of others with tact and good scholarship. There is enough suggestive writing in it to demand the long criticism we should like to give. (J. R. Osgood & Co.)—The same house have published, in a neat \$2.00 volume, what they call "The Household Whittier," containing all his poems, including his last, "The Pennsylvania Pilgrim" (noticed in the "Quarterly" for October, 1872). The volume is published in the same style as "The Household Tennyson."

VICK'S Illustrated Floral Guide for 1873, issued quarterly, pp. 132, at 25 cents a year, a merely nominal price, by James Vick, Rochester, N. Y., is perfectly elegant. Those who want beautiful plants or good vegetables will do well to send for it.

## BOOKS RECEIVED

*From Lee & Shepard, Boston.*

God-Man. Search and Manifestation. By Prof. L. T. Townsend. 1 vol. 16mo. pp. 444. \$1.50.

The Young Deliverers. By Elijah Kellogg. 16mo. Illustrated. pp. 304. \$1.25.

The Sword and Garment; or, Ministerial Culture. 16mo. pp. 238. \$1.50.

Art; or, Its Laws, and the Reasons for Them. Collected, Considered, and Arranged, for General and Educational Purposes. By Samuel P. Long, R. A. 1 vol., with steel plates and wood engravings. pp. 248. \$3.00.

Dick and Daisy Series. By Miss A. F. Samuels. 4 vols. Illustrated. 50 cents per vol.

The Cruise of the Casco. By Elijah Kellogg. 16mo. Illustrated. pp. 326. \$1.25.

Ruby Duke. By Mrs. H. K. Potwin. 16mo. pp. 421. \$1.50.

The Doctor's Daughter. By Sophia May. 12mo. pp. 330. \$1.50.

Social Games. A new series of Games for Parties, uniform with Patience. By Mrs. E. D. Cheney. pp. 134. \$1.00.

Cloud Pictures. By F. H. Underwood, A. M. 16mo. pp. 640. \$1.50.

Singular Creatures; or, Tappy's Chicks. By Mrs. George Cupples. Being Studies and Stories from the Domestic Zoölogy of our Scotch Parish. 16mo. Illustrated. pp. 333. \$1.50.

An American Girl Abroad. By Miss Adeline Trafton. 16mo. Illustrated. pp. 246. \$1.75.

The Life that Now Is. Sermons by Robert Collyer. 1872. 12mo. pp. 351. \$1.50.

*From J. R. Osgood & Co.*

Park Street Pulpit. By Rev. W. H. H. Murray. 12mo. \$2.25.

Their Wedding Journey. By W. D. Howells. Illustrated by Hoppin. 1 vol. 12mo. \$2.00.

Child Life. By J. G. Whittier. Profusely illustrated. 1 vol. 16mo. \$3.00.

The Dickens Dictionary. By G. A. Pierce, with additions by Wm. A. Wheeler. With portrait and illustrations. 1 vol. 12mo. \$3.00.

*From the Congregational Publishing Society, Boston.*

Lectures on the History of the First Church in Cambridge. By Alexander McKenzie. 1873. 8vo. pp. 289. \$2.00.

*From Hurd & Houghton, New York.*

Prophetic Imperialism; or, the Prophetic Entail of Imperial Power. By J. L. Lord. 1871. 16mo. pp. 96.

*From Roberts Brothers, Boston.*

Life of Samuel J. May. 12mo. pp. 279. \$1.50.

*From Noyes, Holmes & Co.*

The Fourth Gospel the Heart of Christ. By Edmund H. Sears, D. D., author of "Athanasia" and "Regeneration." 1 vol. 12mo. pp. 550. \$2.50.

Pater Mundi; or, Doctrine of Evolution. Being in substance Lectures delivered in various Colleges and Theological Seminaries. By Rev. E. T. Burr, D. D. Second Series. 1873. 12mo. pp. 303. \$1.75.

*From Gould & Lincoln, Boston.*

Schools and Schoolmasters. By Hugh Miller. \$1.25.

*From Charles Scribner & Co., New York.*

The Three Volumes of the History of Greece. By Prof. Dr. Ernst Curtius. Translated by A. W. Ward, M. D. Three vols. 8vo. pp. 700. Uniform with Mommsen's History of Rome. \$2.50 per Vol.

The Dialogues of Plato. Translated into English, with Analysis and Introductions, by B. Jowett, M. A. Four vols. Crown 8vo. \$12.00 per set.

Mountain Adventures. Thirty-nine Illustrations. Edited by J. T. Headley. \$1.50.

Wilfrid Cumbermede. An Autobiographical Story. By Geo. McDonald. 1872. 8vo. pp. 498. \$1.75.

*From Scribner, Armstrong & Co., New York.*

The Reformation. By George P. Fisher, D. D., Professor of Ecclesiastical History in Yale College. 1873. 8vo. pp. 620. \$3.00.

## PAMPHLETS.

Manual of the Broadway Tabernacle Church. 1873. pp. 58. An Examination of the Demonstrations of Davies' Legendre. By Charles Davies, LL. D. Published by A. S. Barnes & Co. pp. 36.

Second Annual Report of the Commissioners of Prisons of Massachusetts. Jan. 1873. pp. 66.

College Days, Ripon, Wis.

Free Masonry, and other kindred Orders Self-condemned; or, Reasons why their Members cannot be Fellowshiped by the United Presbyterian Churches. By Rev. J. W. Bain. United Presbyterian Board of Publication. pp. 149.

The New York City Ring. Its Origin, Maturity, and Fall. By S. J. Tilden. pp. 31.

Our Position. A brief statement of the distinctive features of the plea for Reformation, urged by the people known as Disciples of Christ. By Isaac Everett. pp. 14.

In Memoriam. Discourse by Prof. Joseph Emerson, Beloit, Wis., at the Funeral of Prof. Jackson J. Bushnell.

## EDITORS' TABLE.

WE find that the annual delay of our January number, to secure full statistics, makes much inconvenience to many subscribers, and, in consequence, much trouble for ourselves. We have therefore decided to issue our next January number in the *last week of December next*. We give this early announcement, to guard against the omission of any States by their not being reported in season. Most of the reports can be easily in our hands in August. No statistical year ends later than September 1. Two months ought to be ample time for issuing the reports, and if the *latest* are in our hands December 1st, the facilities of our printer are ample to put everything in type. Few printers, like our own, can have the whole January number, including one hundred and ten nonpareil pages of statistics, in type at one time.

WILL the Secretaries please send, *as soon as issued*, three copies of their Minutes, for our use, to Rev. A. H. Quint, New Bedford, Mass.? and they will please accept our thanks for their kind co-operation hitherto. To their help is due much of the credit for statistics, equalled by no other denomination, and which we are constantly endeavoring to improve and enlarge, wherever it is possible.

WE have been assured by more than one publisher that our "Quarterly" is the handsomest magazine which comes to their tables. Of course it cannot be issued in its present elegant form without heavy expense. The printers' bill alone for the January number (without including the cost of the paper or steel plate) is nearly \$1,000. The cost of statistical tables is double that of ordinary type. We would call attention to the fact that the January number is sewed instead of being stitched, as is the present number, and as all other magazines are. By having it sewed the pages will lie open on the table, and the number may be used constantly for reference without danger of its falling to pieces. But this mere item of sewing costs about \$70. extra.

A steel plate, as elaborate as the one for the engraving in the present number, costs \$150.

Often to secure a single date with accuracy costs us prolonged labor.

We offer no sewing machine, or chromo, as a premium.

We prefer to make our "Quarterly" itself a prize.

A fair price for the "Quarterly" is \$4.00; but we furnish it at half this sum to accommodate ministers whose exchequer may be presumed to be

low, and to facilitate a wide circulation, for the purpose of unifying the denomination and giving it efficiency.

Yet not one half of the ministers of our denomination are subscribers, and it is very rare that a minister secures us a subscriber among his parishioners.

We do not speak of this complainingly, nor do we ask for any personal favor; but we confess that it would cheer us in our midnight toils, and we think it would promote the interests of our denomination, if the "Quarterly" had a much wider circulation. Ought we not to issue at least 5,000 copies? We cannot, at the present price of the "Quarterly," employ agents. Would it not be easy for ministers to encourage their brethren to become subscribers? Could not each one readily secure one subscriber or more among his intelligent parishioners? Brother, what say you?

IN our present number we are called to record the death of Rev. Milton Badger, D. D. Although his prolonged illness had led us to anticipate his departure, we note the event of his death with unfeigned sadness. One of the standard-bearers has fallen. Few men in this country have done so much as he for the denomination to which we belong, and no one has ever administered a great public trust more faithfully. In the management of the great benevolent enterprises of the church, no man in our land has shown more sanctified common sense, or a higher order of skill. His memory is blessed, — his works follow him.

## QUARTERLY RECORD.

## CHUROKES FORMED.

1872.

LA MOILLE, Io., Dec. 14, 9 members.  
 LOST NATION, Io., Dec. 26.  
 OSCEOLA, N. Y.

1873.

BOSTON HIGHLANDS, Mass., Ch. of the  
 Hollanders, Feb. 20, 35 members.  
 BROOKVILLE, Kan., Feb. 23, 13 members.  
 CRESTON, Io., 12 members.  
 HAYS CITY, Kan., Feb. 12.  
 HILLS SPRINGS, Kan., Feb. 12, 16 mem-  
 bers.  
 ITHACA, N. Y., Reformed Ch.  
 MINNEAPOLIS, Minn., 19 members.  
 OSBORNE CITY, Kan., 26 members.  
 PARSONS, Kan., Jan. 15.  
 PLEASANT VALLEY, Io., Jan. 26, 20  
 members.  
 PORTLAND, Me., Williston Ch., Feb. 5, 24  
 members.  
 ROADHOUSE, Ill., Jan. 3, 11 members.  
 RUSSELL, Kan., Feb. 11, 18 members.  
 SAN FRANCISCO, Cal., Bethany Ch.,  
 Feb. 23.  
 SOUTH FRAMINGHAM, Mass., Jan. 2, 50  
 members.  
 SYCAMORE, Mo., 20 members.  
 TIBLOW, Kan., Mar. 25, 20 members.  
 WET GLAZE, Mo., March 9.

## MINISTERS ORDAINED.

1873.

BARBER, GEORGE W., to the work of the  
 Ministry in Hallowell, Me., Feb. 25.  
 Sermon by Rev. George W. Field, D. D.,  
 of Bangor. Ordaining prayer by Rev.  
 Thomas Adams, D. D., of Winslow.  
 BEEBER, THOMAS R., over the 1st Ch. in  
 Georgetown, Mass., Jan. 30. Sermon by  
 Rev. Theodore T. Munger, of Lawrence.  
 Ordaining prayer by Rev. John L. Tay-  
 lor, D. D., of Andover Seminary.  
 BOYNTON, L. D., to the work of the Min-  
 istry in Parkersburg, Io., Jan. 2. Ser-  
 mon by Rev. Ephraim Adams, of Deco-  
 rah.  
 BREED, D. P., to the work of the Ministry  
 in Utica, Mich., Jan. 15. Sermon by  
 Rev. Samuel M. Freeland, of Detroit.  
 EDWARDS, WILLIAM P., to the work of  
 the Ministry in Mineral Ridge, O.  
 FISHER, WILLIAM P., to the work of the  
 Ministry in Hartford, Ct., Feb. 2. Ser-  
 mon by Rev. M. B. Riddle, D. D., of  
 Hartford Seminary. Ordaining prayer  
 by Rev. Nathaniel J. Burton, D. D., of  
 Hartford.  
 GLEASON, JOHN F., over the 1st Ch.  
 in Williamsburg, Mass., Jan. 7. Sermon  
 by Rev. Samuel T. Seelye, D. D., of East-  
 hampton.  
 GLOVER, W. B., to the work of the Minis-  
 try in Dyersville, Io., Jan. 15. Sermon  
 by Rev. Loren W. Brintnall, of Win-  
 throp.  
 HAGEMAN, S. MILLER, over the Ch. in  
 Paterson, N. J., Feb. 6. Sermon by  
 Rev. William M. Taylor, D. D., of New  
 York City. Ordaining prayer by Rev.  
 Oliver E. Daggett, D. D., of New Lon-  
 don, Ct.

KILBOURN, JAMES K., to the work of  
 the Ministry in Hartland, Wis., Jan. 18.  
 Sermon by Rev. Enos J. Montague, of  
 Oconomowoc.

KINZER, A. D., over the Chs. in Union  
 and New Providence, Io., Feb. 15.

MOORE, ALBERT W., over the Ch. in  
 Blackstone, Mass., Jan. 22. Sermon by  
 Rev. John L. Taylor, D. D., of Andover  
 Seminary.

POPE, G. STANLEY, over the Ch. in Sel-  
 ma, Ala., Feb. 12. Sermon by Rev.  
 Michael E. Strieby, of New York  
 City. Ordaining prayer by Rev. George  
 W. Andrews, of Montgomery.

SUMNER, O. E., over the Lincoln Park Ch.  
 in Chicago, Ill., Feb. 27. Sermon by  
 Rev. Leander T. Chamberlain, of Chi-  
 cago.

TALBOT, HENRY L., over the Ch. in Dur-  
 ham, N. H., Jan. 1. Sermon by Rev. J.  
 M. Talbot, D. D., of Providence, R. I.  
 Ordaining prayer by Rev. John L. Tay-  
 lor, D. D., of Andover Seminary.

TAYLOR, J. G., over the Ch. in Nebraska  
 City, Neb., Jan. 9. Sermon by Rev.  
 Samuel E. Dimmock, of Lincoln.

WILLIS, NATHAN E., over the Ch. in  
 Marion, Ala., Feb. 11. Sermon and  
 ordaining prayer by Rev. Michael E. Strie-  
 by, of New York City.

WOODRUFF, H. C., to the work of the  
 Ministry in Brooklyn, N. Y., Feb. 18.  
 Sermon by Rev. William M. Taylor, D. D.,  
 of New York City. Ordaining prayer by  
 Rev. Richard S. Storrs, Jr., D. D., of  
 Brooklyn.

## MINISTERS INSTALLED.

1872.

SMITH, Rev. J. M., over the Ch. in Am-  
 hersburg, Ont., Dec. 15.

1873.

ADAMS, Rev. FRANKLIN W., over the  
 Ch. in Olathe, Kan., March 4. Sermon  
 by Rev. William Kincald, of Leaven-  
 worth.

BAILEY, Rev. B. H., over the 2d Ch. in Mar-  
 blehead, Mass.

BARD, Rev. GEORGE I., over the Ch. in  
 Meredith Village, N. H., Jan. 2. Ser-  
 mon by Rev. S. Leroy Blake, of Concord.  
 Installing prayer by Rev. William F.  
 Bacon, of Laconia.

BARTLETT, Rev. EDWARD O., over the  
 1st Ch. in Pittsfield, Mass., Jan. 1. Ser-  
 mon by Rev. Dwight K. Bartlett, of  
 Rochester, N. Y. Installing prayer by  
 Rev. Mark Hopkins, D. D., of Williams  
 College.

BROOKS, Rev. CHARLES S., over the Ch.  
 in South Deerfield, Mass., Jan. 14. Ser-  
 mon by Rev. Samuel T. Seelye, D. D., of  
 Easthampton. Installing prayer by Rev.  
 David A. Strong, of Coleraine.

CARTER, Rev. CLARK, over the South  
 Ch. in Lawrence, Mass., Jan. 30. Ser-  
 mon by Rev. Theodore T. Munger, of  
 Lawrence.

CLARK, Rev. ISAAC, over the Elm Place  
 Ch. in Brooklyn, N. Y., Jan. 9. Sermon  
 by Rev. Henry M. Scudder, D. D., of



Brooklyn. Installing prayer by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn.

CORWIN, Rev. ELI, over the Ch. in Jamestown, N. Y., March 13. Sermon by the Rev. Edward Taylor, D. D., of Binghamton. Installing prayer by Rev. John C. Holbrook, D. D., of Syracuse.

DANFORTH, Rev. JAMES R., over the Ch. in Newtonville, Mass., Jan. 2. Sermon by Rev. Zachary Eddy, D. D., of Chelsea. Installing prayer by Rev. Stephen R. Dennen, of Lynn.

DIMMOCK, Rev. SAMUEL R., over the 1st Ch. in Lincoln, Neb., Jan. 2. Sermon by Rev. A. P. Sherrill, of Omaha.

DUDLEY, Rev. HORACE F., over the Ch. in Warsaw, N. Y., Jan.

EASTMAN, Rev. EDWARD P., over the Ch. in Wilton, Me.

FREE, Rev. S. R., over the Ch. in Southfield (New Marlboro'), Mass., Feb. 4. Sermon by Rev. Mason Noble, Jr., of Sheffield. Installing prayer by Rev. Sullivan F. Gale, of New Marlboro'.

FRY, Rev. GEORGE V., over the Ch. in Ruggles, O., Feb. 11. Sermon by Rev. Horatio N. Burton, of Sandusky.

HALLOCK, Rev. LEAVITT H., over the Ch. in West Winsted, Ct., Feb. 13. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Installing prayer by Rev. William Thompson, D. D., of Hartford Seminary.

HARTSHORN, Rev. J. W., over the Ch. in Hinsdale, Ill., March.

KARL, Rev. WILLIAM S., over the 1st Cong. Ch. in Cambridgeport, Mass., Jan. 15. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing prayer by Rev. Henry M. Parsons, of Boston.

KELSEY, Rev. HENRY S., over the Ch. in Woburn, Mass., March 19. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing prayer by Rev. Charles R. Biles, of Wakefield.

KNOWLTON, Rev. STEPHEN, over the Ch. in New Haven, Vt., Feb. 5.

MERRILL, Rev. GEORGE R., over the Plymouth Ch. in Adrian, Mich., Jan. 2. Sermon by Rev. Jeremiah Butler, of Fairport, N. Y.

PRICE, Rev. LEWIS V., over the Ch. in Woodstock, Ill., Jan. 9. Sermon and installing prayer by Rev. Joseph E. Roy, D. D., of Chicago.

SANDERSON, Rev. JOHN G., over the Ch. in Ottawa, Ont., Feb. 20.

SCOTFIELD, Rev. W. C., over the 1st Ch. in Norwich, Ct., Feb. 20. Sermon by Rev. Zachary Eddy, D. D., of Chelsea. Installing prayer by Rev. Thomas L. Shipman, of Jewett City.

SEWALL, Rev. ALBERT C., over the Ch. in Williamstown, Mass., Feb. 26. Sermon by Rev. John S. Sewall, of Bowdoin College.

SNOWDEN, Rev. R. B., over the Ch. in Darien, Ct., Jan. 14. Sermon by Rev. Edwin C. Bissell, of Winchester, Mass. Installing prayer by Rev. Benjamin J. Relyea, of Westport.

THOMPSON, Rev. R. M., over the Ch. in Columbia, O., Feb. 20. Sermon by Rev. Henry D. Moore, of Cincinnati.

TIMLOW, Rev. HEMAN R., over the Ch. in Southington, Ct., Feb. 27. Sermon by Rev. Noah Porter, D. D., of Yale College.

Installing prayer by Rev. Robert G. Vermilye, D. D., of Hartford Seminary.

VANDERKREEKE, Rev. GARRETT, over the Ch. of the Hollanders in Boston Highlands, Mass., Feb. 20. Sermon by Rev. Augustus C. Thompson, D. D., of Boston Highlands.

WARREN, Rev. WILLIAM H., over the Cleveland Heights Ch., O., Jan. 16. Sermon by Rev. John M. Ellis, of Oberlin College. Installing prayer by Rev. Chas. W. Torrey, of Collamer.

#### MINISTERS DISMISSED.

1872.

WHEELER, Rev. JOHN E., from the Ch. in Gardner, Mass., July 9.

1873.

BEARD, Rev. EDWIN S., from the Ch. in Warren, Me., March 11.

BOYNTON, Rev. CHARLES F., from the Ch. in Eldora, Io., Feb. 19.

DOUGLASS, Rev. EBENEZER, from the Spring St. Ch. in Woonsocket, R. I., Jan. 23.

HIGGINS, Rev. LUCIUS H., from the Ch. in Lanark, Ill., March 5.

JOHNS, Rev. READING B., from the Talcott St. Ch. in Hartford, Ct.

KELSEY, Rev. HENRY S., from the Ch. in Holliston, Mass., March 6.

NORTON, Rev. JOHN F., from the Ch. in Fitzwilliam, N. H., March 31.

PARKER, Rev. WILLIAM W., from the 1st Ch. in Williamsburg, Mass., Jan. 7.

POPE, Rev. CHARLES H., from the Ch. in Benicia, Cal., Jan. 21.

ROSS, Rev. A. HASTINGS, from the Ch. in Springfield, O., Jan. 14.

SEGUR, Rev. S. WILLARD, from the Ch. in Gloucester, Mass., Feb. 13.

SQUIRES, Rev. N. J., from the Ch. in Portland, Ct.

STRONG, Rev. CHARLES, from the Ch. in Angola, N. Y., Jan. 22.

#### MINISTERS MARRIED.

1872.

RIGGS — FOSTER. In Bangor, Me., Dec. 26, Rev. Thomas M. Riggs, of Fort Sully, Dak. Ter., to Miss Nina M. Foster, of Bangor.

1873.

CHAPIN — PERRY. In Boston, Mass., March 26, Rev. George F. Chapin, of Brimfield, to Miss Isabelle Perry, of Boston.

FOLSOM — CLARK. In Bloomfield, Ont., Jan. 27, Rev. Omar W. Folsom, of Newbury, Mass., to Miss Belle Clark, of Bloomfield.

GAYLORD — ADAMS. In Worthington, Mass., Jan. 7, Rev. Joseph F. Gaylord, to Miss Lores Adams, both of Worthington.

MEARS — SAWYER. In Sterling, Mass., Jan. 1, Rev. Lucian D. Mears to Miss Hattie Sawyer, both of Sterling.

ROGERS — BARRETT. In Winoski, Vt., Jan. 16, Rev. Andrew J. Rogers, of Biddeford, Me., to Miss Gertrude J. Barrett, of Winoski.

SCOTT — FOLGER. In Troy, N. Y., Jan. 15, Rev. Darius B. Scott, of Milton Mills, N. H., to Miss Hepsie Folger, of Troy.

#### MINISTERS DECEASED.

1872.

PRATT, Rev. ANDREW T., in Constantinople, Dec. 5.

1873.

BARCOCK, Rev. DANIEL H., in West Townshend, Vt., Jan. 14, aged 61 years.

BACON, Rev. JAMES M., in Ashby, Mass., March 5, aged 55 years.

BADGER, Rev. MILTON., D. D., in Madison, Ct., March 1, aged 72 years.

BARSTOW, Rev. ZEDEKIAH S., D. D., in Keene, N. H., March 1, aged 82 years.

BLIXBY, Rev. T. K., in Rockford, Io., March 13.

BUSHNELL, Rev. JACKSON J., in Beloit, Wis., March 8, aged 58 years.

CHURCH, Rev. NATHAN, in Naples, Me., Jan. 27, aged 80 years.

CLEAVELAND, Rev. JOHN P., D. D., in Newburyport, Mass., March 7, aged 73 years.

DICKINSON, Rev. HENRY C., in Appleton, Wis.

LEAVITT, Rev. JOSHUA, D. D., in Brooklyn, N. Y., Jan. 16, aged 78 years.

MARSH, Rev. FREDERICK, in Winchester Centre, Ct., aged 93 years.

PULLAR, Rev. THOMAS, in Hamilton, Ont., March 19, aged 61 years.

SOUTHGATE, Rev. ROBERT, in Woodstock, Vt., Feb. 6, aged 65 years.

THOME, Rev. JAMES A., in Chattanooga, Tenn.

WARD, Rev. JAMES W., in New York City, Jan. 30, aged 69 years.

WILLIAMS, Rev. EZEKIEL, in Hartford, Ct., Feb. 10, aged 72 years.

#### MINISTERS' WIVES DECEASED.

1872.

BROWN, Mrs. MARGARET G., wife of Rev. John, in Lanark, Ont., Dec. 27, aged 40 years.

1873.

BERRY, Mrs. DORA, wife of Rev. Augustus, in Pelham, N. H., March 15.

BURGESS, Mrs. E. F., wife of the late Rev. Asahel, in Westboro', Mass., Jan. 18.

FENWICK, Mrs. — wife of Rev. Kenneth M., in Kingston, Ont., Feb. 7.

GERRY, Mrs. SARAH, wife of the late Rev. David, in Chicago, Ill., March 19, aged 72 years.

JONES, Mrs. ELIZABETH S., wife of Rev. Darius E., in Lincoln, Neb., March 12.

KIMBALL, Mrs. MARY D., wife of Rev. James P., in Haydenville, Mass., Jan. 10, aged 38 years.

KINGSBURY, Mrs. CARRIE B., wife of Rev. Charles A., in Marion, Mass., Jan. 28, aged 35 years.

LATHROP, Mrs. STELLA D., wife of Rev. A. C., in Glenwood, Minn., Feb. 14, aged 60 years.

LEAVITT, Mrs. — wife of Rev. Harvey F., in Middlebury, Vt., March 20.

LYMAN, Mrs. MARCIA D., wife of the late Rev. Orange, in Maquoketa, Io., Jan. 9, aged 76 years.

MORGAN, Mrs. —, wife of Rev. John, D. D., of Oberlin Seminary.

NEWHALL, Mrs. SARAH B., wife of Rev. Ebenezer, in Cambridge, Mass., March 19, aged 73 years.

PARSONS, Mrs. SARAH B., wife of the late Rev. Isaac, in Charlton, Mass., Jan. 14, aged 82 years.

WHITNEY, Mrs. MERCY P., wife of the late Rev. Samuel, in Waimua, Sand. Isl., Dec. 26, aged 77 years.

## AMERICAN CONGREGATIONAL UNION.

*Quarterly Statement.*

SINCE the first of January, the following appropriations have been paid by the Union:—

South Chicago,	<i>Ill.</i>	Cong. Church	.	.	.	\$500.00
Hampton,	<i>Io.</i>	" "	(Special, \$323.30),			673.30
Ogden Station,	"	" "	(Special, 57.00),			257.00
Springvale,	"	" "	(Special, 262.00),			762.00
St. Mary's,	<i>Kan.</i>	" "	(Special, 56.00),			556.00
Morenci,	<i>Mich.</i>	" "	(Special, 266.00),			666.00
Dixon,	<i>Mo.</i>	" "	.	.	.	250.00
East Toledo,	<i>Ohio,</i>	" "	.	.	.	400.00
Hancock & Coloma,	<i>Wis.</i>	" "	.	.	.	400.00
						<hr/> \$4,464.30 <hr/>

Since the commencement of its present financial year, in May last, the Union has aided in the erection of forty-two houses of worship, paying for the same the sum of \$24,647.71.

It has made pledges to fifty-two churches of aid to the amount of \$21,250; towards the payment of which, it has only about \$6,500 in the treasury. Thus we have fifty-two houses of worship now in the process of erection, and lack \$14,500 to meet pledges already made. And other churches are pressing their claims, while scores of other churches still are waiting impatiently for the way to become clear for them to make application and receive a favorable response.

Eleven months of the financial year of the Union have passed, and the treasury has not yet received one half of the \$100,000, which the National Council, at Oberlin, voted unanimously it ought to receive and disburse.

Our Presbyterian brethren are pushing this department of their benevolent work. The Methodists have raised \$400,000 as a loan fund, with the determination to increase it to \$1,000,000. The Baptists have raised \$300,000, with the prospect of soon securing \$500,000.

The Congregationalists have not one dollar as a loan fund, and are making but small contributions to meet the gratuitous grants which are essential to the life of the churches.

Alas! one great difficulty is that many of our churches are giving to local charities and miscellaneous objects, and on that account leave the great denominational enterprises which the National Council commended to their care, comparatively neglected. Shall our churches act the part of the ancient Jews, and leave their brethren to learn in their experience the sufferings of Him who "came unto his own, and his own received him not"?

The poor cry for help; will not the churches listen and give relief?

RAY PALMER, *Cor. Sec.*, 69 Bible House, New York.

C. CUSHING, *Cor. Sec.*, 20 Congregational House, Boston.

N. A. CALKINS, *Treas.*, 69 Bible House, New York.





*En steel by John Carsten: Pinx.*

*John Smalley.*

